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From the Presbyterian.

Controversy.---No. XXIII.

IS THE PROTESTANT RELIGION THE RELIGION OF CHRIST!

Philadelphia, July 3, 1833.

To the Rev. John Breckinridge.

Rev. Sir,—In your letter No. XX. when we were discussing the previous question, you gave, as the definition of the Protestant rule of faith, "The word of God as contained in the Scriptures of the Old and New Testament;" and because I did not attack the "word of God," you charge me with having *evaded* "the *real* Protestant rule of faith, and argued against its *abuses* alone!" If you had thus candidly, given up *private interpretation as an "abuse" at the commencement of the discussion*, we might have saved much time and labour. But I am surprised, and indeed gratified, to perceive that good sense, and the pressing necessities of the case, urged you, finally, to yield, however reluctantly, so precious a tribute to the majesty of Truth. It certainly did not occur to you that by *this* admission, you sapped the very foundation of the Protestant religion, since it is known to all men that this very "abuse" is the parent of the Reformation.

When I ask you to define the Protestant religion, you tell me, that it is "a religion which protests against the (supposed) errors of the Catholic church," (in *so much* the definition applies to Deism as well as Protestantism, since *both protest* against the *same* doctrines,) "and which is *derived* exclusively from, and consistent with the Holy Scriptures as the only infallible rule of faith and practice." This is your definition. But how is the Protestant religion "derived" from the Scriptures? Is it not by *private interpretation*? Now, Rev. Sir, will you "derive" your religion through a medium which you, yourself, have *denounced* as an "*abuse*?"

Again, the Protestant religion is "a religion *consistent* with the Holy Scriptures." But who is to be the judge of this? Or how is it to be determined whether any particular doctrines of Protestantism is "consistent" with the Holy Scriptures *or not*? Does not *this* position again, betray the "radical delusion" of the whole system? Every sect considers that its own notions are "*derived* from, and *consistent* with the Holy Scriptures." And pray, do the Holy Scriptures contain, in reality, the notions of every sect of Protestants? If we admit the principle of your definition *at all*, it will be as favorable to the Protestant who denies the Trinity of persons in God, as to him who admits it;—to the one who holds that there is *no sacrament*, as to the other who maintains that there are, at least, two, Baptism and the Lord's Supper. Every sect maintains that its own peculiar *prejudices* are "derived from and consistent with the Holy Scriptures," and how am I to know which are the doctrines that are *really, and truly, derived from the sacred volume?*

You make the following statement, in the first paragraph of your last letter.—"If, as you say, I am the *original assailant*, why do you tell me that mine is the business of defence?" Answer. Because, when I held you responsible as the original assailant, it was as the challenger "of priests and bishops" to the field of controversy; but it was *agreed*, that we should *commence* by the rule of faith. Those who have read your letters through, to the final and very memorable concession, by which you recognise "private interpretation" as an "abuse," will be able to appreciate the merits of your "defence" *of* the Protestant rule of faith. The second question to be examined, according to mutual agreement, was, whether "the Protestant Religion be the Religion of Christ." Now I undertake, as the very question supposes, to prove that it *is not*: and I should suppose that yours was the opposite side of the case, which I intimated by saying that yours is the "business of defence." This is the position selected by yourself, as may be seen by referring to your last letter in the preliminary correspondence, where you say, "I am to *defend the Protestant faith*." The sincere inquirer, who looked to your *last letter*, for this *promised* "defence" of the Protestant religion, must have found himself mortifyingly disappointed.

In my last letter I reduced the question to the simplicity of a dilemma, from which I defy you to escape. It is this: Either the Protestant religion is a religion *differing* from the religion of Christ;—and by this admission you give up the question;—or else, the religion of Christ was NOT *professed by any society of Christians, previous to the time of Luther*. And in that case, the religion of Christ is only three hundred years old!! To which of these alternatives do you choose to cling? for, one of them is *inevitable*. To this argument, you oppose the "defence" of—silence. Not a word of authority; not a word of reasoning! Silence only, *prudent* silence.

My second argument grew out of the first: It was this, that whenever God gave *new doctrines*, such as the Protestant religion was, when Luther and the rest *began* to preach it; he always gave at the same time, to the preachers of such doctrines, the gift of miracles, to show that they were not *impostors*; this gift, however, was denied to the authors of the Protestant religion, and therefore the inference is, that God never deputed them. To this argument the only answer given is, that "we (Protestants) profess no *new* religion." That you *say* so, I admit. But in order to show this, you were bound to prove that your religion *had been professed by some society*, in *some part* of the world, in *some age*, between the preaching of Christ, and the preaching of Luther. But there was *no such* society, and therefore your gratuitous assertion of the Protestant religion's not being a "*new* religion," must go for nothing. We require *proof*.

My third argument was, that the Protestant religion being a religion of *opinions*, is not the religion of Christ, which was a religion of *positive truths*. Consequently that they are not the same. To this you give no reply, except *that I had introduced it before!!!* But it has never been answered; nor has even an attempt been made at a refutation of it. The one was a religion of *certainty*, the other is a religion of *chance*. Can you deny this?

My fourth argument was that the Reformers themselves denounced each other as *heretics and deceivers of souls*. And to this argument you reply that it "will be easily exposed and turned directly against me." As if this invalidated the inference which it furnishes against *the religion*, of which *these Reformers were the authors!* These few remarks of yours, are the only testimony contained in the whole of your last letter, to show the reader that "the Protestant religion, is the religion of Christ."

As to your objections against the doctrines of the Catholic church, even if they were well founded, they *do not appertain to the present subject;* and you will recollect that one of our rules binds us "to adhere strictly to the subject of debate *for the time being*, and to admit no second topic until the first shall have been exhausted." In obedience to this regulation, *I shall pay no attention to any thing you may have to say against the Catholic doctrine, until we shall have discussed the present question, viz:* "whether the Protestant religion is the religion of Christ." But *that* question once disposed of, I shall allow you "to take up any doctrine of the church, and I shall hold myself prepared to refute all the arguments you may bring against it."

The candid reader, who wishes to investigate the grounds of his religion with a view of arriving at the truth, should reject from his mind every preconceived opinion, which, on examination, he does not find to have been established on the basis of *facts*. The supposition which Protestantism holds forth to its votaries, is, that the religion of Christ, established in its purity, by the Apostles, gradually, and, what is rather strange, *imperceptibly*, became corrupted, and was finally restored to its primitive purity, in *the 16th century of the church*, by the event which is called the "Reformation." Now Rev. Sir, to save you the trouble, at this moment, of *straying from the question*, to prove that this *was* the case, let us suppose for *sake of argument* that it was. Let us suppose that Christ after having promised to be with his church, in the teaching of "all nations, till the end of time," violated his promise; and that in fact, all Christendom was buried, as the English Homily book has it, "in damnable idolatry for the space of eight hundred years and more"—and starting even from this extravagant supposition, you will find it a difficult task to prove that "the Protestant religion is the religion of Christ." And why!

1. Because no man can tell what *the* Protestant religion is. We know it as a compound of heterogeneous *opinions* about the meaning of the Bible. As you have *defined it*, you have bound yourself to prove that Quakerism, Episcopalianism, Baptistism, Methodistism, Presbyterianism, Universalism, Arminianism, Unitarianism, Swedenborgianism, *are all* "the religion of Christ;" since the *mercy* of your definition graciously embraces them all! Each of them is "a religion, exclusively derived from, and consistent with the holy Scriptures as the only infallible rule of faith and practice." Now, Rev. Sir, permit me ask you, did you seriously intend to distribute, as your definition imports, the religion of Christ *equally* among all these sects? Do you mean to defend the doctrine of all these denominations? For all these according to your definition, constitute the Protestant religion; and *this* you have undertaken to vindicate, as "the religion of Christ." How much wiser would it have been in you, to have borrowed the language of the celebrated Bishop Watson, of the church of England, and told us that the Protestant religion is that system of Christian *liberty*, in which "a man believes what he *pleases;* and *professes* what he believes." Sentire quæ velit, et quæ sentit, loqui.

2. But by another definition you have said that the Protestant religion is "the religion of the Reformation." Now the only way to ascertain the religion of the Reformation, is by bringing to view the doctrines of the Reformers as stated by themselves. To begin then with the father of that revolution, he tells us that "*God works the evil in us*, as well as the good."……Is this "the religion of Christ!" And that "by his own will, he (God) *necessarily* RENDERS *us worthy* of damnation, so as to seem to take pleasure in the torments of the miserable:" (Luth. Opera, ed. Wittemb. Tom. ii. p. 437.) Is this "the religion of Christ!" Again. "If God foresaw, says he, that Judas would be a traitor, Judas was compelled to be a *traitor;* nor *was it in his power* to be otherwise." (Luth. de Servo. Arbit. fol. 460.) Is *this* the religion of Christ?" "Man's *will* is, (says the same Reformer,) like a horse: if God sit upon it, it goes as God would have it; if the Devil ride it, it goes as the *Devil would* have it; nor can the WILL choose its rider, but each of them (viz: God and the Devil) *strives* which shall get possession of it." (Ibid. vol. ii.) Is this "*the* religion of Christ!" "Let this be your rule," (continues the same father,) "in interpreting the Scriptures; whenever they command a good work, do you *understand* that they FORBID it." (Ibid. Tom. iii. p. 171.) Is this, Rev. Sir, "the religion of Christ." O what a task you have undertaken!

And now let us see what Calvin, your own Calvin, puts forth as "the religion of the Reformation," *which, you say, is the religion of Christ*. "God requires, says he, nothing of us but faith; he asks nothing of us but that we believe." (Calv. Inst. L. iii. c. 23.) "It is plainly wrong to seek for any other *cause* of damnation, than the HIDDEN COUNSELS OF GOD."…. "Men, by the free will of God, without any demerit of their own, are predestined to eternal death." (Ibid.) Is this "the religion of Christ!" The whole operation of this doctrine is to produce fanaticism in belief, and quietude of conscience in the midst of immorality. This same impious doctrine of Calvin, is well approved, in the Presbyterian Confession of faith as *amended* in the year 1821.

"By the *decree* of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others *foreordained* to everlasting death."

These angels and men, thus predestinated and fore ordained, are *particularly* and UNCHANGEABLY DESIGNATED; and their number is so certain and definite, that it cannot be either *increased* or *diminished*. (Presbyterian Confession of Faith, p. 16, 17.) Now what else is this, but saying, with Calvin, that "the hidden counsel of God, is the *sole cause* of damnation!"

There are but few persons who will not acknowledge the justice of the following commentary, on this doctrine of Calvin, by a Protestant companion of his own. "He is a false God," says this author, "who (according to Calvin's showing) is so slow to mercy, so quick to wrath, who has created the greatest part of mankind *to destroy them*, and has not only predestined them to damnation, but even to the *cause* of their damnation. This God, then, must have determined from all eternity, and he now actually wishes and causes that we be *necessiated to sin;* so that thefts, adulteries and murders, are never committed *but at his impulse;* for he suggests to men perverse and shameful affections; he hardens them not merely by simple permission, but *actually and efficaciously*, so that the wicked man accomplishes the work of God and not his own, and it is no longer Satan, but CALVIN'S GOD, who is really the father of lies. (Castel. in lib de Prædest ad Calvin.) Is this, Rev. Sir, "the Religion of Christ!"

This, however, was the religion of the Reformation;—of Luther, who maintained that the *will of man* is a *horse*, alternately bestridden, by God and the Devil, whichever succeeds to mount first, and is always obedient to its rider, *for the time being*. This was the religion of Geneva, as we have seen. This was the religion of England itself, as some of its most eminent divines admit and *deplore*, as for instance, Bishop Bancroft. (A survey of the pretended holy discipline, p. 44.) But we have nearer testimony than that of an English Bishop. Doctor Samuel Miller of Princeton, tells us, in his Introductory Lectures on "creeds and confessions," that "the *Calvinistic articles* of the church of England were the means of keeping her doctrinally *pure*, to a very *remarkable degree*, for the greater part of a hundred years! In the reign of James the 1st, says the Doctor, very few opponents of Calvinism DARED to avow their opinions; and of those who did avow them, numbers were *severly disciplined*, and others saved themselves from *similar treatment by subsequent silence and discretion*." (p. 60.) Those must have been glorious days for England, when, for *nearly* a hundred years, her church was *almost* pure, thanks, not to the Bible, but to her "Calvinistic articles," against which no one "dared" to say a word.

Here then, is only one of the doctrines of the Reformation, by which we see *free will* extinguished;—and man degraded from his station as a *moral* and *responsible agent*, to a mere machine, operated on for *evil* as well as good, by a *predestinating* influence, over which he has no controul. On the other hand we see God himself, represented as punishing, with eternal damnation, his creatures for having done, what they *could not avoid*, by complying with those *inevitable decrees*, which had been framed in the solitude of eternity past. Is this "the Religion of Christ!"

5. But supposing, as Protestants do, that the *true* religion, contrary to the promise of the Saviour, had disappeared from the world;—were the Reformers, I ask, such men as God would have employed to restore it! I am aware that under the influence of those strong feelings with which that turbulent epoch abounded, their *opponents* may have done injustice to their character. On this account, I shall not give one line on the testimony of their Catholic cotemporaries. Such testimony would naturally be received with suspicion by my Protestant readers. In justice to all parties, then, I shall give the fathers of the Protestant religion as they describe themselves, and as they describe each other. But first let me state who were the principal personages, by whom this great work was accomplished.

Luther, an Augustinian friar. Œcolampadius, a monk. Melancthon, a professor of Greek. Zuinglius, a cure in Switzerland. Bucer, a Dominican friar. Calvin, a French ecclesiastic. Ochin, a Capuchin friar. Henry the 8th in England. And in Scotland, Jno. Knox, a priest, whom Dr. Samuel Johnson describes as "the ruffian of the Reformation."

Luther says of himself, that "while a Catholic he passed his life in austerities, in watchings, in fasts and praying, in poverty, chastity and obedience." (Tom. v. In cap. 1. ad Gal. v. 14.) But hear what he says of himself, *after* his "reformation." "As it does not depend on me not to be a man, so neither does it depend on me to be without a woman." (Ibid. Serm. de Matrim. p. 119.)

Melancthon who was his very Boswell, testifies that he received blows from him, "ab ipso colaphos accepi." (Lett. to Theodore) "I tremble says he (writing to the same friend) when I think of the *passions* of Luther; they yield not *in violence* to the passions of Hercules."

Hospinian, another reformer, says, speaking of Luther, "This man is absolutely mad. He never ceased to combat truth against all justice, even against the cry of his own conscience."

Œcolampadius said of him, "He is puffed up with pride and arrogance, and seduced by Satan." And Zuinglius corroborates this testimony. "Yes" says he, "the Devil has made himself master of Luther."

After the death of Zuinglius, however, Luther pronounces on him the following panegyrick in return, "Zuinglus, is dead and damned, having desired like a thief and a rebel, to compel others, to follow his error. (Tom 11. p. 36. in Florim.)

The whole church of Zurich (against Luther's Confession, page 61,) writes as follows, "Luther treats us as an execrable and condemned sect, but let him take care lest he condemn himself as an arch-heretic, from the sole fact, that he will not and cannot associate with those *who confess Christ*. But how strangely does this fellow allow himself to be carried away by his devils. How disgusting his language, and how full are his words of the Devil of Hell! He says that the devils dwell *now* and *forever* in the *bodies of the Zuinglians*. ……He wrote his works by the impulse and the dictation of the Devil, with whom he had dealings, and who in the struggle seemed to have thrown him by victorious arguments." (Ibid.)

"In very truth," said Calvin, "Luther is extremely corrupt….(cited by C. Schlusomberg,) would to God that he had been attentive to discover his vices." (Theol. Calv. L. 11. for. 126.) Calvin elsewhere speaks very contemptuously of the Lutheran Church; (in his *reply to Westphal*) he says, "Thy school is nothing but a stinking pig-stye; dost thou hear me, thou dog! dost thou hear me thou mad-man? dost thou hear me, thou huge beast!"

Of Carlosladius, Melancthon says that "he was a brutal fellow, without wit or learning, or any light of common sense; who, far from having any mark of the Spirit of God, never either knew or practiced any of the duties of civilized life." To Calvin himself, however, the testimony of his brother reformers, is certainly not very favorable.

"Calvin," said Bucer, "is a true mad dog. The man is wicked and he judges of people according as he loves or hates them." Boudoin could not bear him, because as he says, he found him to be vindictive and blood thirsty, "propter, nemiam vindictæ et sanguinis sitim." This was the reason alleged by him for renouncing Calvin's doctrine.

Stancharus, one of the Reformers, addressing his brother of Geneva writes "what demon has urged thee, O Calvin! to declaim with the Arians against the Son of God?……It is that anti-christ of the north that thou hast the imprudence to adore, that grammarian, Melancthon." (de Mediat in Calv. instit. No. 4.) "Beware Christian readers, (he continues,) above all, ye ministers of the word, beware of the books of Calvin. They contain an impious doctrine, the blasphemies of Arianism, as if the spirit of Michael Servetus had escaped from the executioner, and according to the system of Plato had *transmigrated whole and entire into Calvin*." (Ibid No. 3)

Now, Rev. Sir, if Catholics had written these things of the Reformers, I should not have troubled you with a single quotation. But these are the *Reformers themselves*, speaking of each other; and of each other, in the exclusive *capacity* of Reformers! Their *private* character affords matter for quite as painful a chapter. But the question will naturally force itself on every reflecting mind, "if the promise of Jesus Christ *failed*, in *preserving the purity* of the doctrine which he brought from heaven, is it likely that *these* are the men whom God would have appointed to *reform his Church! If they spoke the truth of each other*, then it is evident that they were lost to all principle of *religious rectitude:* but if they *calumniated each other*, it is clear that they were utter strangers to truth, and moral integrity." In *either* case their testimony proves, that both themselves and their doctrines stood quite as much in need of being *reformed*, after the "Reformation" as before.

But were the morals of their followers *improved*, by joining in that ecclesiastical insurrection of which they were the prime agitators?—And through which they pressed onward, in the spirit of *unanimous discord*. Let us hear their own testimony on the subject.

"The world," says Luther, Serm. in Postil. Evang. i. adv.) "grows every day worse and worse. It is plain that men are much more *covetous, malacious*, and resentful; much more *unruly, shameless*, and *full of vice*, THAN THEY WERE IN THE TIME OF POPERY." "Formerly," says he (Serm. Dom. 26 post Trin.) "when we were seduced by the Pope, men willingly followed good works, but now all their study is to get every thing to themselves, by *exactions, pillage, theft, lying, usury*." The writings of this prime Reformer, abound with similar testimonies, which proves that as *regarded morals at least*, the Reformation was all in the *inverse* ratio. Aurifaber, Luther's biographer, reports him to have declared that "since the appearance of Gospel" (meaning his own separation from all the *religions in the world as well as the Catholic Church*) *virtue* seems to be utterly extinct, and *piety driven from the earth*."

But however the Reformers may have quarrelled about their *doctrines*, they are *unanimous* in their testimony, as to the retrograde movement of public and private morals, immediately subsequent to what they called the "preaching of the Gospel." Bucer's evidence accords exactly with that of Luther. "The greater part of the people," says he, "seem only to have embraced the Gospel, in order to shake off the yoke of discipline, and the obligation of fasting, penance, &c. which lay upon them in the time of Popery; and to live at their pleasure, *enjoying their lust, and lawless appetites without control*. They *therefore* lend a willing ear to the doctrine that we are justified by faith *alone*, and not by good works, having no relish for them." (Bucer de regn. Christ L. i. c. 4.) Calvin's testimony is to the same effect. "Of so many thousands," says he, "seemingly eager in embracing the Gospel, *how few have since amended their lives?* Nay, to what else does the greater part pretend, except by shaking off the heavy yoke of superstitution, to launch out more freely, into every kind of lasciviousness." (Calv. I. vi. de scand.)

These testimonies, Rev. Sir, coming from such witnesses, will convince you that the morals of the people, (the low condition of which you have set forth as a plea for the insubordination of those spiritual chieftains,) instead of being improved, became absolutely deteriorated by their walking in the footsteps of the change;—and that the effect of the Reformation, was as Dr. Chalmers declares, "to reform men into vice."

Returning then, to the extravagant supposition, which for the present I shall not dispute with you, viz: that the gates of hell had prevailed against the church of Christ, *contrary to his promise*:—that she had ceased to be "the pillar and ground of the truth," as described by St. Paul;—and viewing the impiety of the Reformers' doctrine, on the uselessness of good works; the absence of free will in man,—the fatalism in all things, by predestination:—viewing the character which they themselves give of each other,—the bitterness of their language, —the coarseness of their mutual denunciations; —the crimes and corruptions of the doctrines of Christ, *reciprocally* imputed;—viewing, in a word, the concordance of their testimony, as to the increasing depravity of morals which distinguished those who followed in the wake of the "Gospel;" ask yourself whether the religion of that *undefinable compound* called the "Reformation," can be the religion of Christ. Is there any resemblance between the *doctrines* of the one, and the *blasphemies* of the other! Between the *Apostles* of the one, and the *inventors* or *revivers* of the other! Between the *moral effects* of the one and the *progressive immorality* of the other! Reflect, I pray you, on all this, and remembering that an *infallible judge* will review all *our* judgments, ask yourself, whether *such* doctrines, originated by *such* men, and followed by such consequences, are "the religion of Jesus Christ."

"The religion of the Reformation" teaches that there are two sacraments, according to the Calvinists; and it teaches also, that there are *no sacraments*, according to the Quakers. It teaches that infant baptism is sufficient, according to the Presbyterians; and that infant baptism is *not sufficient*, according to the Baptists—"He that *believeth*, and is baptised shall be saved," It teaches that there is a *real distinction* between Bishops and Presbyters, according to the Episcopalians; it teaches that there is *no such* distinction, according to the Westminster Confession of Faith. It teaches that there is a hell for the wicked, according to the Methodists; it teaches that there is *no hell* according to the Universalist. It teaches that Christ is corporeally present in the Eucharist, according to Luther; it teaches that there is no such *presence* according to Calvin; whilst to the believers in the thirty-nine articles and the book of Common Prayer, it teaches that Christ is, at the *same time both absent*, and *present*. Christ is "verily and indeed" received in the communion although the communion is, "verily and indeed," nothing but bread and wine! It teaches that Christ is God, according to the Episcopalians; it teaches that Christ is *not* God, according to the Socinians. It teaches that there are a trinity of persons in the Godhead, according to the Baptists; it teaches that there is *no trinity* of persons in the Godhead, according to the Universalists. It teaches that the father alone is God, according to the Unitarians; it teaches that the father is *not God*, according to the Swedenborgians; that the *Son alone*, Christ, is God. ALL THIS "the religion of the Reformation" *teaches*; and you have unwittingly pledged yourself to the public, to prove that "the religion of the reformation," is "the Protestant religion," and that "the Protestant religion, is "the religion of Christ." Now, Rev. Sir, will you not find it rather difficult to prove that "the religion of Christ," teaches all this!

It is mere sophistry, to assert that the Protestant religion "is as old as the Bible." The Turk may say, with equal propriety, that *his* religion is as old as God himself. But the main question is, did the Protestant religion exist before Luther? If you say it *did*, then please to inform us of the time *when*, of the village, *where*; and the name of at least *one individual, by whom* it was PROFESSED! This is the *touchstone of truth*, which will test your assertion. I bespeak the attention of our readers to the ANSWER which you will give to this question. In the meantime I venture to predict that you *will evade it*; but let us not anticipate.

Again, it is well known, that the doctrine of Jesus Christ inculcates subordination to authority. This doctrine is eloquently put forth by Presbyterians themselves, whenever they wish to tame a disorderly brother in their own communion. And whenever he refuses submission, this authority strips him of all the *ministerial* and *pastoral power* with which it had invested him. Thus it is with the Rev. Mr. Irvine of London, at this moment; because forsooth, like a consistent Protestant, he wished to take his religion from "the Bible alone." Thus Luther had received his mission and ordination from the Catholic church, on the understanding that he should exercise his pastorship in *communion with the church, and according to her doctrines*. If the pastors of the Catholic church then were not true pastors, it follows that the Christian ministry was extinct. Are you prepared for this alternative? But if they were the true and legitimate pastors, then Luther in the first instance presented himself as a rebel against the injunction of Christ, and a disturber of that spiritual *order*, which Christ, had established. He trampled on the vows of his ordination—he violated the solemnity of his promise—he became an apostate and a traitor. If Luther's case were true of a Presbyterian parson, instead of a Catholic monk, how well the General Assembly, "that highest judicatory of the church," would know how to pass a *just decision* upon it.

But Luther was, at the period of his revolt, *like Irvine, stript of all the spiritual authority* he had received from the Catholic church. Now will you please to tell us, from *what source, he derived those spiritual powers, by virtue of which he undertook to reform the church, which had excommunicated him?* How came he to arrogate to himself, the title of "the *Ecclesiastes* of Wittemburg!" Whence did he derive his *new* authority after this excommunication? Was it from the Landgrave of Hesse, to whom he granted the privilege of having *two wives* at once, whereas he himself was satisfied with only one? Was it from Melancthon, the Professor of Greek? Or from the populace, whom his gross invective, and fiery declamation roused into madness and fury against the whole church! In a word from *whom* did he receive his authority? And if he received no authority, by what right did he put forth his sacrilegious hand, to stay the ark of the living God, with which Jesus Christ promised, himself, to abide, "all days even to the end of time!" Whence did he receive his *new* authority? From a *new* Revelation? So indeed, he asserts. But, at the same time, he informs us that the angel of this Revelation was no other than the devil himself, with whom he frequently disputed, and whom he describes as a first-rate logician and an *elegant Latin scholar*. But the question still returns, from whom did Luther derive his authority! He had been unfrocked by the Catholic Church, from whom, I repeat, did he derive the *new* garment of authority! Will you have the goodness, Rev. Sir, to ANSWER this question. When Moses revealed the Jewish religion, he showed his *authority*. When Christ revealed the Christian religion he showed *his* authority. But when Luther revealed *the Protestant* religion he showed NO *authority*; judging probably with Mohamet, that the world was no longer *worthy* of miracles. The ways of God Rev. Sir, and the conduct of men are almost equally mysterious. The people were incredulous both in reference to Moses and to Christ, with all their miraculous proof of divine authority; and they harkened to Luther and his reforming followers, without requiring that even a particle of primative or subsequent authority should be exhibited! It is true, indeed, that to *be saved by faith* ALONE, was a reformation of religion, well calculated to make converts. The soul could rise to heaven, much more rapidly, when borne on the wings of faith ALONE, than when its flight, (as before the Reformation,) was wont to be retarded by the superstition of good works. But the question is, whence did Luther derive his authority. Until you are pleased, Rev. Sir, to answer this all important interrogatory, I feel warranted in maintaining, that Luther, and Calvin and their associates, during that epoch of ecclesiastical anarchy, and religious phrenzy, which has been mantled into a decent appearance at least by the word "Reformation," had not a particle of authority from either God or men. They were mere laymen *in this respect;* and their successors in the ministry, are not, and cannot be substantially any thing more. Still I am not bigotted in this; I will give it up, if you can show that Luther, or Calvin, or Socinus, or any of the others, received any subsequent authority, to supply the absence of that which they forfeited in their excommunication from the Catholic church.—The *proof of this authority* is all I require.

But even then, how will you account for their denouncing each other as *corrupters of the doctrine of Christ?* Their doctrines, *if they told the truth*, were all "exclusively derived from and consistent with the Scriptures of the Old and New Testament, as the only infallible rule of faith and practice;" and this, according to your definition, proves them to have been the doctrines of Christ. Then, why did they denounce each other? Why did each deny the doctrines of the other, as the doctrines, not of Christ, but of the devil!

Nor is even this all. How did they derive those doctrines? It certainly, was not by the Catholic rule of faith, which for certain causes, known to themselves, *they had renounced*. Neither was it by the *Protestant rule of faith*; for this, you yourself, Rev. Sir, have recently told us, "is the word of God, contained IN the Bible;" of which, private interpretation, you also assure us, constitutes "the ABUSES ALONE." Now the religion of the Reformation was derived from the Bible or it was not. If it was not; then according to Protestants it must be false. But if it was, then according to your *own showing*, you are indebted for your religion to "the ABUSE *of the Bible*." And is it this monstrous offspring of "*abuse*," which you say is the religion of Christ? Your own words, Rev. Sir, contend against you, and hem you in a difficulty, from which you cannot escape, until you deny or disown them.

Again, touching what are called "orthodox" tenets among Protestants, I have to observe that they are all found in the Catholic Church. These doctrines always existed in the Church, and the Reformers in going out from the Church carried them forth, although on subsequent examination, as it appears, many of them cannot be discovered in the Bible, and they have consequently been *protested against*, as the *remnants of Catholic superstition*. The doctrine of the Trinity, of the Incarnation and Divinity of the Son of God; the doctrine of Original Sin, and the Atonement through the death of Christ; these were, and are the doctrines of the Catholic Church. But the DENIAL and REJECTION of these dogmas was "*the religion of the reformation*." It is the *Protestant* religion which has discarded them, and you must vindicate the *rejection* of them, in order to prove that "*the Protestant religion*" *is "the religion of Christ*."

You preceive, Rev. Sir, that I allow you in this argument all the advantages you can desire; the whole benefit of the Protestant hypothesis, viz: that Christ was unfaithful to his promises, and allowed the church to fall into the errors against which the children of the reformation have protested. This will save you the trouble of proving any thing against the church, by allowing you to take the conclusion, for granted. And now to simplify the matter, let me put the arguments of this letter, in the form of a few questions bearing directly on the subject.

1st Question. Did there ever exist a society of Christians (previous to the Reformation,) agreeing in doctrines with any sect of Protestants? In other words, *were there* Lutherans before Luther? Socinians, before Socinus? Calvinists, before Calvin? or Episcopalians (in the Protestant sense) before Henry VIII.? Yes, or no.

2d Question. Taking the Reformers as they have been described by themselves, *is it clear* that *they* were the men, whom God would have selected to purify his church? Yes, or no.

3d Question. Does the "religion of Christ" teach *the doctrines* of Protestantism, from the highest point of Episcopalianism, down the descending scale to the farthest verge of Unitarianism?—if not, the Protestant religion, is not the religion of Christ. Yes, or no.

4th. Question. Had Luther, Calvin, Socinus and their associates in reforming the church, and re-establishing the supposed religion of Christ, *any lawful ministerial authority—derived in any regular way from either God, or men?* Yes, or no.

5th. Qestion. If *they* had not, was it in their power to impart any ministerial authority to their successors—the present clergy (so called) of the Protestant religion? Yes, or no.

Now, Rev. Sir, if you believe the Protestant religion to be the religion of Christ, you will give me a *plain, categorical answer to these five questions*. Come up to them boldly;—answer them candidly, "Yes, or no;" and then support your answer by such authority, evidence, and argument as *truth* can always command. In supporting whatever answer you may give successively to each of them, you will have opportunity of reviewing all the preceding arguments and authorities of this letter. What I have said of the Reformers, I have said on their *own proper testimony*, and I promise this observation, least you should charge me with a wish to calumniate them. I have no such a wish towards any man living or dead.

The closing words of your last are these: "I hope in your next to see *manly arguments* in a *Christian spirit*, and a cessation of that *low and vulgar* warfare which must speedily weary the patient and kind readers of our letters. The advice, Rev. Sir, is a good one; but whether the rebuke was merited by myself, or *expected* from *you*, I shall not presume to say. I have tried in this letter to furnish you with *solid* and *substantial* "arguments;" and to show you that I am not disposed to be "unchristian," "low" or "vulgar," I shall conclude this letter by a quotation which breathes the soul of Christian charity, and which you will not prize the less, because it is the chastened and beautiful production of a female pen. It is taken from the letter of Miss Pitt, (relative of the English minister,) upon her conversion to Catholicity. "As to the Protestants, who may obtain information of it, I do not consider myself calculated to instruct them, much less to convert them; but I conjure them, as my brethren, whose salvation is most dear to me, to follow one piece of advice; which is, not to reject, without the most serious examination, the doubts which must be originated in their minds, if they think deliberately upon it; by the novely of their belief, and its variations since the Reformation, compared with the antiquity and unity of the Catholic doctrine; for the true faith must be one; and must necessarily be traced to the Apostles and to Jesus Christ. May it please God to enlighten them, as he has deigned to enlighten me, in order to draw me from the errors in which my birth and education had unfortunately engaged me."

Yours, &c. JOHN HUGHES.

For the Western Luminary.

To Barton W. Stone.

SIR,—In a late number of your "Christian Messenger" you have published a letter of mine to the Editors of the "Christian Advocate and Journal;" and given some "remarks" upon the same, which seem to call for a passing notice, and have elicited this address to you, and to your readers.

That letter was written in great haste, and was not designed for publication. This is stated, not by way of a *back-out* from any part of its contents, but to apologize for the seemingly indecorous manner in which some things are expressed. Had it been designed for the public eye, a different phraseology, in some instances, would have been chosen; but every sentiment, or opinion, which it contains, was then, and is now, believed to be strictly true.

You are right, sir, in supposing that by the phrase, "our Zion," I meant the "Methodist Episcopal Church." I was writing to men who fill responsible stations in that Church, and whom it became my duty to inform of the state of religion among us, in the bounds of my labours. But had it been my object to speak of the cause of Christ's church generally in these regions, so as to justify the use of "Zion" ("unrestricted by adjuncts,") I could not, with a consciousness of truth, have represented its condition otherwise than "languishing." But this you "must have contradicted," because "this state of things," you say, "does not apply to the *Church of Christ* in these bounds." Indeed! Then the Methodist Church —the Presbyterian Church, &c. may be in a "languishing condition" but "the Church of Christ" is not! *Methodists and Presbyterians make no part of the Church of Christ!* This is the meaning of your remarks if they mean any thing. And this brings to remembrance the former boastings of one of your party, in *stating that certain persons had left the Baptist Church and joined the Church of Christ.* Such expressions from any quarter, plainly say, that those who use them have not much of the grace of humility to boast of; but when they come from the lips, or pens of such as claim exemption from sectarianism, and denounce all others as the followers of anti-christ, they proclaim in the most indubitable language—"WE ARE THE TRUE CHURCH—WE ALONE ARE CHTIST'S." Truly, sir, to see a diminutive party, occupying scarcely a speck upon the map of Protestant Christendom, ascending the judgment seat, and claiming to be *the* Church of Christ, and censuring all who do not admit their claims and join their ranks, is enough to excite the risible powers of the most phlegmatic, were it not, that in their arrogance and vanity, we see a lamentable picture of the condition to which fallen human nature is reduced. This worse than sectarian prejudice, which restricts the church of Christ to your party, forms one feature of Campbellism, and speaks a strange language in support of its anti-sectarian pretensions. And equally strange is its accordance with that humility and charity which you, Mr. Stone, once professed, and were believed to possess; and which then induced you to invite *all who loved the Lord Jesus to your communion, because it was not your table, but the Lord's.* But Mr. Campbell, I suppose, has taught you, that you were then in the fogs of mystic Babylon.

Your pretensions to be the Church of Christ, exclusively, you cannot think, that any man in his senses (Campbellites excepted) will admit; and hence the true Church, might be in a languishing condition, though your party were daily leading its scores into the water. But bear in mind, that while we deny the legitimacy of your claims, we put up no such pretensions for ourselves. All we ask—all we desire is to be a *part* of God's family on earth.—This family is composed of the good of every land, and every name, who, in the *great day* will come from the four quarters of the globe and join the church triumphant. We only claim, as *one* of the Christian sects, to be a part of that great family. You claim to be no sect, and not a *part*, but the *whole* of that family. So do Roman Catholics. You and they may fight it out. We shall not enter the lists by presenting any such arrogant claims.

You quote from my letter, "The prevalence of Campbellism, I am satisfied, is one cause of the low ebb to which religion is reduced among us," and then sneeringly remark, "He means the religion of the Methodists." No, sir. I meant the religion of the Bible, among Methodists, on the Circuit I travel. But for your information, I will add that we never had any reason to despair for the cause of Christ, among us, as a denomination. If here we have suffered from the prevalence of Campbellism, elsewhere, we have always been prosperous. So that while you have blazoned forth your hundreds of proselytes, as if you were taking the world, we have increased by thousands—yea tens of thousands in these United States. And even on this circuit, since the date of my offensive letter, more than 150 persons have joined the "Church of Christ" with us; and many of them have obtained "remission of sins" "through faith in his blood," without one drop of water. To God be all the glory.—But, Sir, however my remarks on the low state of religion among us, may be construed, I never dreamed that the religion of the Methodists would, any where, suffer by a comparison with the religion of Campbellites.

You proceed to give another reason for the low state of religion among Methodists, in "these bounds." "Their preachers," you say, "are so determined upon destroying us, and our influence, that they have turned the attention of the people from the Lord and his gospel to us, and our doctrine, distorted by themselves." This, sir, is gratuitous on your part, and is not true. You have twice assailed my character, by insinuating that I did not believe what I wrote. I could here retort—but I refrain. For the master whom I serve has taught me not to return railing for railing. To call in question your *belief of what you wrote*, and with a *hypocritical cant*, cite you to the judgment day, makes no part of *my* religion. I hope you did believe the above declaration;—but it is not true. It is not true that our preachers have been in the habit of turning the attention of the people to you or your doctrine, distorted or otherwise. The truth is, they have borne your (I mean Campbellites') abuse and misrepresentations, until forbearance has become a sin. Had they opposed your doctrine at its commencement, as they might have done, it could not have obtained its present standing.—But, believing it to be too absurd to require a refutation, they have generally pursued the "even tenour of their way," by passing your doctrine unnoticed. And this has given it currency: for numbers, perceiving that the "great swelling words" and confident assertions of Campbellites were unnoticed and uncontradicted by us, and others, have been led into error—and, I fear, to their final undoing. As to myself, so far have I been from turning attention to you instead of the Lord and his gospel, that of the two hundred and fifty sermons which I have preached on Lexington circuit this year, only three have been directly pointed against your doctrine. And these not to "distort" it. It needs no distortion. It only requires to be stripped of the tinsel show, and guady trappings in which sophistry has clad it, and presented to the public in its native deformity, to cause the intelligent to reject it. This we might have done—this we ought to have done—and this by the grace of God, some of us intend to do in future.

Again: In reference to my use of the terms Campbellites and Arians, you say; "But we wish Mr. Phillips to know, that we do not so tamely submit to names of reproach, and wear them, and glory in them, as do the followers of John Wesley, in the name Methodist." What, sir, not submit to a reproach for Christ's sake! I thought the christian was commanded to "bear his reproach!" The name christian was given to the first disciples as a reproach. But the reproach was lost when christianity in name became interwoven with the pomp and show of the world. And this was the case in England one century ago, when the Providence of God, raised up John Wesley, and G. Whitefield and others, to resuscitate the spirit of primitive christianity. The name Methodist was soon given to them as a reproach. This name they did not choose, but when the world in derision gave it, they bore it as a part of the reproach of Christ. And in thus submitting to the reproach of their Master, they showed their faith by their works. But Campbellites, with all their high-sounding claims, cannot bear a reproach! Verily, one might have hoped for better things. Let us, however, enquire, whether this name be a reproach.

I know not that you, sir, are a Campbellite, nor did I ever charge you with being one. But that there are Campbellites in this section of country there needs no argument to prove; and that a majority of them do follow Mr. Campbell, as closely as ever a hound followed the trail of his master, is as clear, as that two and two make four. Do you not know this to be so? Let me then ask you a few questions.—Who taught them to reject and ridicule the ministerial call? Who taught them to deny a divine influence in turning the sinner to God? Who taught them that faith is only historic? Who taught them that immersion, regeneration, and conversion mean the same thing? Who taught some of them, after they had been for years members of the Baptist Church, and preaching the necessity of regeneration by the Spirit of God, and giving their own experiences as proof of that doctrine, to turn round and reject all, even their own experiences, as mysticism, enthusiasm, and nonsense? Who taught them, I say, all these, with many other absurdities that might be named, but Mr. Campbell? In short, sir, they have sat at his feet, and received instruction from his periodicals, till every item of their creed, from Alpha to Omega, is received by, through, and from him. It is notorious, that, from the time his views began to be developed through the "Christian Baptist," Mr. Campbell has had a party in the west; whose preachers became the constant endorsers, and regular reporters of his opinions; and used his arguments, and often his very words in support of the same. With many, to find a sentiment from his pen, was to find a TRUTH; but that which he had not pronounced upon they hesitated to adopt. This conduct is still to be seen. I will give an instance. A Campbellite, not a dozen miles from Georgetown, was often interrogated by a neighbor concerning his views of a Trinity of persons in the Godhead:—he hesitated, and finally refused to express any opinion. But it was no sooner rumored that Campbell had come out a Trinitarian, than this man declared himself also one. And in this we see a fair sample of Mr. Campbell's adherents, from the beginning. Their doctrines, whatever they are, were learned in his school. But still they are no Campbellites. It is a reproach to give them that name! It is no reproach, sir, to call things by their proper names. And if ever a people on earth deserved the name of their leader, Campbellites are that people. But *you would have Mr. Phillips to know that you do not so tamely submit to be called by that name.* Pray, sir, what shall I call you? Reformers? That name will not answer, for two reasons: 1st. It is too indefinite —yours not being the only sect that claims it. 2d. Reformation, signifies a change for the better: and, believing A. Campbell's reformation to be the reverse of this, his followers must excuse me for refusing to call them *reformers*, and continuing to give them their legitimate name. This they may not "*tamely* submit" to—but submit to it they must; for the public has given it, because it was merited; and will continue it while they preserve so tenacious an adherence to the dogmas of their leader.

But this name you think a *reproach imposed on you by your enemies.* Finding in your remarks, the word "*enemies*" in italics, I suppose you designed it to be expressive and pointed. Pray sir, whom do you mean by *enemies?* Those who oppose your doctrine? In this then, at least, you evince something of the spirit of Campbellism: for I have long since discovered, in that quarter, a disposition to treat as enemies all who have the presumption to question the truth of their opinions. If you meant to designate *me* as one of your enemies, "the charge" I "most positively deny, and feel bound to repel." It is true I am an enemy to the distinguishing features of Campbellism; and so would every good man be, if he understood them, and saw their tendency. But, sir, I am no man's enemy. I endeavor to "follow peace with all men." I know not that I have an enemy upon earth; but if there be one, he is found in the ranks of Alexander Campbell.—And for him I do sincerely pray, that God, by his Spirit, will give him pungent conviction, and sound conversion—a useful life and a happy death.

But the "unkindest cut of all," the most offensive part of my letter, remains yet to be noticed. Having quoted that part which attributes to Campbellites an opposition "to every thing that deserves the name of religion," you ask, "Did Mr. Phillips believe this when he wrote it?" A plain question this—It shall have a categorical answer. *I did believe it when I wrote it—I do believe it still.* Permit me though, to transfer the charge from the *sect* to the *system.* I did not mean to be personal. I judge no man. Nor do I for a moment question the sincerity or the piety of many who are called Campbellites—but I most sincerely believe that the system of doctrines developed in the writings of A. Campbell, never did make a christian; and that it does oppose "every thing that deserves the name of religion." To this you demur,—and upon "this point" proceed to ask a number of questions, such as, "Do we deny that the scriptures are the only infallible rule of faith and practice? Do we deny the one God, the Father, and the one Lord Jesus Christ?" &c. Now, sir, if this is not equivocating, and making a feint to cal off the mind from the point at issue, I know not what to call it. My letter did not charge Campbellism with *denying*, but *opposing.*—The two things are very different. We may deny a truth without opposing it—and *oppose* without *denying.* When Voltaire, in 1728, commenced his unholy crusade against Christianity, he did not deny its truth. He professed to believe the Bible; but was, at the same time, opposing its principles, and labouring clandestinely to undermine its foundation. So Campbellism, while it retains some of the doctrines of Christ, may be, and I believe is, so radically defective in the main point, that wherever it prevails, the pure stream of gospel truth becomes adulterated, and the *power* of godliness is lost in the *form.*

But "this point" merits a few additional questions. Is not the salvation of the soul the great object of religion? Does any thing deserve the name of religion which falls short of this salvation? Certainly not. Will the bare belief of every thing contained in your questions save the soul? You must answer in the negative. Then, you yourself being judge, Campbellites may believe all these things, and still remain destitute of every thing that deserves the name of religion. But, sir, it is denied that Mr. Campbell and his followers, do believe all that is implied in your interrogatories. You may not deny *christian experience*, or *the necessity of being made new creatures by the Spirit of God;* but, sir, these things are denied and ridiculed by that party with which you are united. As to *christian experience*, from Mr. Campbell down to the last of some dozens, (perhaps hundreds,) of his followers with whom I have conversed, every one either denies it, or explains it away; and as to the *necessity of being made new creatures by the Spirit of God*, many endeavor to laugh this out of countenance by saying "*away with your Spirit!*" and asking, "Where did you receive this Spirit?" "Did it enter at the shin-bone, or under the fifth-rib? or where?" That this, or similar language has been used, from the pulpit, by men high in repute among you, is susceptible of proof in any court of justice. And what is the consequence? The members are led to trust in their baptism alone, and to reject every thing like christian experience, the witness of the Spirit, and a feeling sense of the pardoning love of God. And I do most awfully fear, that numbers are thus deluded into a belief that they are good christians, while they have no better claim to that appellation than had Simon Magus of old. I do not charge you, Mr. Stone, with running into all these absurdities;—but that these things do exist among Campbellites is notorious. Nor has the half been told: Their preachers ridicule prayer, (or at any rate are so understood) and "laboring to show their faith by their works," their public meetings are sometimes conducted and concluded without one word of prayer.—And hence Campbellites talk of becoming christians, without ever calling upon the name of the Lord in prayer. For the honour of the Christian name we hope such examples are rare; but they are known to exist. And these we consider the legitimate fruits of Campbellism; and believing the inevitable tendency of that system to be the very antipodes of that holiness of heart which the gospel requires, I repeat that *it does "oppose every thing that deserves the name of religion."*

Having given a list of the things which you *do not deny*, you remark: "but none of these things deserve the name of religion. Mr. Phillips must then have a very different view of religion from that stated in the Bible. We neither know, nor wish to know what his view is." In this, sir, I own myself fairly outdone. *You neither know, nor wish to know what my views of religion are.* I have no such indifference with regard to yours. For years I have been endeavoring to learn what Campbellism is, —not to *distort* it—but to ascertain whether, as a system, it deserves the name of christian. The search has been laborious—perhaps fruitless. I have found it, in some respects, a Proteus that changes its shape before one can describe it—an *ignis fatuus* that changes its place before one can point it out, and an eel that slips from the firmest grasp, and leaves one nothing to hold. So this *ism* has varied, and so its adherents have evaded responsibility. A specimen of this latter is seen in your remarks. In reference to a quotation which I had made from Mr. Campbell, you say, "But Mr. P. ought to know that we claim not A. Campbell for our leader." Now, sir, what does all this shuffling mean? Is it a part of your system to render nothing tangible? and to evade all responsibility? Mr. Campbell writes and publishes sentiments contrary to those which are common to christians. His sentiments are caught up by his satallites, who are ready to compass sea and land to gain proselytes. A party is raised, and a new sect formed, whose opinions we consider to be dangerous. We oppose them, on general principles, and we are accused of misrepresenting Mr. Campbell. We quote from Mr. C. to show the fallacy of the charge, when they tell us, *Mr. Campbell is not our leader—we do not believe all that he has written.* We ask what they do believe, and they answer, *the Bible.* And as Socinians, Shakers, and Universalists profess the same, we are consequently still in the dark. Thus has Campbellism vascillated from the beginning, and thus have its votaries endeavored to evade responsibility, until, to find out their views, in some respects, is next to an impossibility. But amid all this, there is one thing, at least, in which Campbellites are pretty generally agreed. I mean, the efficacy of immersion. However unintelligible their system may be in other respects, in this it is clear. And perceiving it in this to have found a substitute for that regeneration of soul taught in the Bible, as necessary to salvation, I must view it as an opponent of the religion of Christ.

Finally: having quoted from my letter, "this *ism* resolves every thing into the water," you observe, "the expression is too obscure for us to form any definite idea from it." I am loth, sir, to impeach any man's veracity, but to suppose the above remark true, is certainly not to form a very "favorable opinion of the writer's intelligence;" because the latter part of the sentence (of which you made a "*scrap*") sufficiently defines and explains the "expression," to render it intelligible to the most ordinary capacity. But as you profess ignorance of my meaning, I will try to make it plain. By *Campbellism resolving every thing into the water*, I mean, that it makes immersion a *sine qua non* in the salvation of man—that without which we cannot be justified before God: or, in the words of its founder, it does teach, that "it is not our faith in God's promise of remission, but our actually going down into the water that obtains the remission of sins." I hope the *expression* is now sufficiently freed from *obscurity* "for you to form some definite idea from it." And now, sir, do you place this stress upon immersion? Do you believe with Mr. C. in the above quotation? Should you answer in the negative, and "show your faith by your works," you will no longer be *reproached with* the name of Campbellite.

Your sarcastic inuendo, that I *wrote the letter under excitement*, does me no harm—nor is it true. Campbellism excites me not. I oppose it from principle, not wrath—and am so conscious of an honesty of purpose in that opposition, and so strong in the tower of gospel truth, that their censures, misrepresentations, and slanders (may God forgive them) "pass by me as the idle wind which I respect not." I pity the deluded votaries of Campbellism, while that charity which "suffereth long and is kind," gives me reason to hope that, in defiance of their anti-christian system, many of them are christians in soul and in practice.

Yours, &c.

WM. PHILLIPS.

Woodford Co., Ky., Aug. 14, 1833.

New Tracts.

No. 280. DON'T UNCHAIN THE TIGER.—pp. 4. This Tract is founded on the advice given by Dr. Franklin to Thomas Paine, when consulted in regard to publishing his infidel treatise, entitled "The Age of Reason." "*I advise you*," said Franklin, "*not to attempt* UNCHAINING THE TIGER, *but to* BURN *this piece before it is seen by any other person.*" "*If men are so wicked* WITH *religion, what would they be* WITHOUT *it?*" The Tract illustrates very forcibly, though in a few words, the demoralizing tendency of infidel sentiments; and demonstrates that the man who propagates them, knowing their effects, is *no patriot—no friend to society.* Written by Rev. William Wisner, Rochester, New-York.

No. 282. DAVID BALDWIN, OR THE MILLER'S SON.—pp. 16. This narrative exhibits the case of an infidel of vigorous and well cultivated mind confessing at last "*that philosophy affords no support to the dying man*," and exhorting his infidel friends in regard to their hope, "*Give it up—if you would escape the anguish I have endured, give it up.*" The Tract illustrates, moreover, the rich grace of God in speaking peace, through the Gospel, to an agonized conscience, and inspiring hope and triumph in death. Written by Rev. Mr. Crookshank, of Long-Island.

No. 284. LYDIA STURTEVANT, *or the fatal Resolution.* This Tract exhibits in vivid colors the case of an amiable lady, who, when under conviction, instead of immediately *repenting*, simply *resolved* that she *would* repent in the course of THAT DAY; and thus quieted conscience, and apparently grieved away for ever the Holy Spirit—leaving her no consolation in death, (which occurred suddenly some months after,) but the agonizing remembrance of "THAT FATAL RESOLUTION."—Written by Rev. E. Phelps, Geneva, New-York.—*Tract Magazine.*

Tracts at the West—from Report of Missouri and Illinois Branch.

"*The Barren Fig Tree*" was put into the hands of a young man in Bond county, Illinois, who became, by the reading thereof, deeply convinced of his guilt and danger, and was led soon to *bring forth fruit* to the glory of God by giving himself to the Savior.

A lady in Washington co. Mo. reports, that two young women in her neighborhood were convicted of their sins by the reading of Tracts, and have subsequently made a profession of religion.

Mr. C—— of Mo. reports that a woman in his neighborhood, who had been for a long time troubled on account of her sins, and on whom the conversation and prayers of Christians seemed to have no effect, so that they almost despaired of her obtaining relief, was hopefully converted by reading the Tract "*Progress in Sin*," and is now making evident *progress in grace* and holiness.

Kittredge's Address was given to an elder of a church in Missouri, who was thus convinced, for the first time, of the evil of occasional drinking, and of the duty of joining a Temperance Society. The same Tract was afterward given to another man of influence who indulged freely in drinking, and who was induced thereby to discontinue the evil practice. Both of these men are now members and warm advocates of Temperance Societies.

Conversion of a Deist.—Mr. C. of Illinois, was a Deist, who labored with a zeal worthy of a better cause to make converts to his belief, or rather unbelief. Not even the entreaties of his wife seemed to touch his heart or shake his scepticism. He used assiduous exertions to make her also an infidel. She placed in his way the Tract "*Day of Judgment.*" He took it up and said, "Well, this is a subject no body ought to write upon, for the reason that no body knows any thing about it." He read it however, but had not proceeded far before he became much agitated, and with deep anxiety withdrew into another room and confessed his guilt to God; was soon led to ask pardon of his wife for his treatment of her religion, and to unite with her in consecrating all to that Savior whom he had so lately despised and rejected.

The Whiskey Barrel banished.—Mr. R. of Illinois kept a whiskey barrel in his house for the use of himself and family, and sold from it, whenever he could, to the passing stranger. But having read "*Kittredge's Address*," which had been given him by a neighbor, he banished the whiskey from his house, and is now a warm and efficient advocate of Temperance.—*Tract Magazine.*

A groundless objection to premiums for Tracts.—Some have objected to the appropriation of the Society's funds for premium Tracts. To say nothing whether such a course would be wise or unwise, it is a fact that *all premiums* hitherto awarded for the Society's publications have been *offered and paid by benevolent individuals for that specific object.*—*Ib.*

Revivals.

Revival in the Valley of Virginia.—New Providence Congregation has been recently blessed with a work of the Holy Spirit, so powerful in its influences, and so glorious in its results that it is spoken of as without a parallel in the history of our churches. The glowing predictions of ancient prophecy, descriptive of the future prosperity of the church, seem to have been literally fulfilled in this congregation. The church has risen in the strength of her Redeemer, her light is evidently come, and is directing multitudes in the way everlasting. The power of divine grace is signally illustrated in the conversion of sinners—and the Lord triumphs gloriously in the conquests of his grace.

It is perhaps premature to speak of the results of this revival—but it appears to us that silence is hardly justifiable at such a time as the present.—Is not the spirit of the world pervading many of the churches in Virginia? Is it not paralizing their efforts in the cause of their Master, rendering them insensible of their guilt and danger, and extending the reign of Spiritual apathy?—And is it not under this kind of influence, that pride, vanity and covetousness prevail, and little jealousies spring up among members, and make sad havoc of their piety? We do not affirm that these things characterize the most of the churches in our State —but from what we see and hear, there is reason to apprehend that a spirit is abroad among some of their members, which is not of God. And will they not humble themselves as in the dust before Him—will they not examine themselves in the light of his truth, when they know that the kingdom of God has come nigh unto them? Will they not seek with holy importunity, with *agonizing prayer*, the blessings of His grace both for themselves and others?

The work of grace in New Providence Congregation, (which we understand is near the line between Rockbridge and Augusta counties, and embraces families in both,) is mentioned in two or three recent letters from the valley. One of our correspondents speaks of it as a revival that has never been equalled in Virgina. We have also had an account of it from one of the Elders of that church who was lately in this City—and from his verbal statement we give the following particulars:

The good work commenced at a meeting held on Friday, the 19th ult. preparatory to the celebration of the Lord's Supper. The religious services were continued three or four days in succession, as is usual in that church on such occasions. On Monday, the day on which it was expected the meeting would be closed, some were rejoicing in hope, and many were anxiously inquiring "what shall we do to be saved." A deep and solemn interest in eternal things was awakened in the minds of many. It was therefore judged proper to continue the meeting, which was held daily and protracted till the following Monday. Large congregations were assembled from day to day, through the week. The Holy Spirit accompanied the word with power, and hundreds, it is believed, were turned unto God. We shall not attempt to describe the interesting scenes witnessed on this occasion; language is not adequate to depict the convictions which God awakens in the hearts of sinners when powerfully illuminated by the Spirit of truth, or to describe the amazing interest of the moment when a decision is formed which seals their eternal destinies. But we must speak of some of its results.—During the ten days which the meeting continued, *one hundred and seventy persons* were added to the church on examination: *fifty* others, we are told, had expressed a hope of their conversion, and on the minds of many more who were anxious, the truth of God seemed to be impressed by the energies of his Spirit.—*S. R. Telegraph.*

In the neighborhood of Duncan's Creek church, S. C.—The Rev. S. B. Lewers in a letter dated "Greenwood, Laurens, S. C. July 26, 1833, says: At a meeting held there, [in the neighborhood of Duncan Creek church,] about the last of February, many appeared seriously concerned for their future safety. The Holy Spirit was manifestly present, convincing of sin, and righteousness, and a judgment to come. Since that time, I have preached there, regularly, every two weeks—but on a week day—and the interest exhibited in the ordinances of God's house, has not yet subsided. The work has been silent, though deep and solemn; and I, and many others, I trust, have felt that "it was good to be there."

Sixty-five have renounced the world, and publicly enlisted under the banner of the cross: and others, as we hope, are seriously inquiring the way to Zion. It is the Lord's doing, and to him we give all the glory! On three occasions, I have continued our meetings for four days at a time; and have found such seasons to be eminently useful and especially blessed. Oh, how greatly we need help from on high! The fields appear almost every where whitening to the harvest; but alas, laborers are few.

On the fifth Sabbath of last month, the Sacrament of the Lord's Supper was administered, *for the first time, there*, at our little *stand* in the woods, in the presence of a very numerous and solemnly attentive congregation. On that occasion, I had the assistance of the Brethren Boggs and Humphreys, whose faithful labors, I doubt not, have seen, and will be blessed to those present on that occasion.

Maryland.—The Lord has given efficacy to his truth in the congregations of the German reformed church in Maryland. The following is an extract from the report on the state of religion, adopted by the Classis, at their meeting in May last:—

"Your committee rejoice that they are enabled by the written reports from the several pastoral charges within your jurisdiction, to say that the Lord has been truly kind and gracious to his people during the last year. It is truly animating and heart-cheering to hear, that, while our churches are generally on the advance with regard to numbers, a kind and beneficent God has opened the inexhaustable treasures of his heavenly grace; has poured out his holy and sanctifying Spirit upon a number of our churches, and has refreshed many barren and waste places of his holy Zion.—From the acquaintance which your committee have with the reports of former years, they are induced to say that the numbers added during the past year far exceed those of any former one, when the peculiarly destitute situation of our churches is considered. Almighty God has been pleased more abundantly to magnify his heavenly grace in quickening and converting very many who were dead in trespasses and sins, and in the recovery of others who were lukewarm, slumbering and burdensome professors of our holy religion. In a number of our churches, powerful effusions of the divine and gracious spirit were realised, in consequence of which a radical and happy reformation is exhibited in the conversation of professing Christians, and a great change for the better in their devotedness to the cause of our glorious Redeemer."

Presbytery of Fayetteville, N. C.—Repeated notices of the progress of truth and the power of divine grace, in some of the churches of his Presbytery, have been inserted in our columns; and we are gratified to learn that these seasons of refreshing are still continued. A protracted meeting was held near Averasboro, about the last of March, conducted by Rev. Mr. M'Dugald and Rev. Alexander M'Ivor. It was a season of great interest to that church. *Forty-five* persons were on examination admitted to its communion. Many others were inquiring the way to Heaven.—*Southern Tel.*

Revival in Briery Church—and in the Village Church, Charlotte co.—A correspondent in Union Seminary, writes to us as follows, under date of August 10th.

I would just say, in closing this sheet, that a glorious work of grace commenced a few days since in Briery congregation, Prince Edward co. under the faithful labors of the Rev. Mr. Baker.—He has preached six or seven days without cessation, and the blessings of salvation have evidently attended his labors of love. Multitudes have discovered themselves to be guilty and lost sinners, and a considerable number are now rejoicing in the hope, that they have been partakers of the blessed privileges of the sons of God.'

Mr. Baker has also preached at Charlotte C. H. a few miles from Briery, with similar effects and equal success. I trust that the showers of divine grace will continue to descend on these thirsty hills of Zion, until the Saviour shall see of the travail of his soul in these ends of the earth.—*Ib.*

Good News from Russia.

The progress of the evangelical principles in Russia (say our foreign journals) seems to be renewed, notwithstanding the previous occupation of the public mind with politics and warlike movements. "The censors of the press have authorized the publication of a school-book prepared by evangelical Christians, from which the happiest results are anticipated. It may be hoped that ere long this little volume will be in use, as a primary reading-book, in the greater part of the Empire. Twenty-thousand copies are in circulation." This is cheering indeed, for it is beginning at the right end. *Religion in Schools* is what every country needs.—*Presbyterian.*

The importance of such news from Russia is becoming more evident every day. The vast extent of her dominions, touching as they do on the strong holds of Buddhism and Mohammedanism, and the great and rapidly increasing influence of her name and character on non-Christian countries, are circumstances that invite the most anxious attention to the progress of evangelical religion in every part of her wide empire. The following paragraph from an Edinburgh Magazine was written with reference to the relations existing at the present time between Russia and the Mohammedan powers, Turkey and Persia:

The cause of religion, the spread of the Christian faith, has received an impulse from the vices and follies, which she never received from the sword of the Western Europe. The infidelity and irreligion of French philosophers have done that for the downfall of Islamism which all the enthusiasm of the crusaders could not accomplish. Their first effect was to light up a deadly war in Europe, and array the civilized powers of the world in mortal strife against each other; but this was neither their only nor their final effect. In this contest, the arms of civilization acquired an unparalleled ascendancy over those of barbarism; and at its close the power of Russia was magnified fourfold. Turkey and Persia were unable to withstand the Empire from which the arms of Napoleon rolled back. The overthrow of Mahomedanism, the liberation of the finest provinces of Europe from Turkish sway, flowed at last directly and evidently, from the rise of the spirit which at first closed all the churches of France, and erected the altar of Reason in the choir of Notre Dame. We are now witnessing the conclusion of the drama.

Reform of the Catholic Church.

The question of Reform continues to excite interest in Germany. Towards the end of the last year some remarkable resolutions were passed, in a pastoral conference of the rural chapter of Offemberg, in the grand duchy of Baden. Among the points of proposed reform to which it was determined to call the attention of the Archbishop, we may cite the following: 1. The introduction of a good Catechism for the whole archi-episcopal province. 2. The introduction of a ritual or liturgy in German tongue. 3. A revision of the Missal. 4. A wise diminution of devotional practices in brotherhoods. 5. The reduction if not the total suppression, of processions and pilgrimages. 6. Ecclesiastical confession. 7. Fasts and abstinences. 8. Feast-days. 9. A better organization of the superior ecclesiastical authorities. 10. The establishment of diocesan Synods. 11. A better system of education and instruction for young priests.—*Le Protestant.*

A man applied to the Rev. Rowland Hill for admission to his church, and began to give an account of his experience, by relating a dream. "We will tell you," said Mr. Hill, "what we think of your dream, after we have seen how you go on when you are awake."

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, AUGUST 28, 1833.

"*A Native,*" is approved of; and shall appear in our next.

The Orphan Asylum.

The meeting of the contributors to this institution, advertised in last week's paper to be held on Wednesday, the 21st inst. convened at the Court House, according to notice. *John Tilford*, Esq. in the Chair, and *H. I. Bodley* acting as Secretary.

After considerable debate, chiefly respecting the location of the Asylum, it was resolved, that a committee be appointed, to purchase the building and lot owned by Transylvania University, on High Street, "provided, it can be procured at a sum not exceeding $3,500:—and provided, a good and sufficient title can be had."

On motion, this committee was made to consist of the Chairman, E. I. Winter, Esq. and Dr. B. W. Dudley.

Matthew T. Scott, Esq. was appointed Treasurer of the Asylum.

The Bible for the entire World.

Resolutions of the American Bible Society, and an Address to the Christian public on the subject of supplying the whole world with the Sacred Scriptures, within a definite period. To which are subjoined sundry documents relating to the same subject.—We could wish this pamphlet, of 16 pages, were in the hands of every professor, yea, and also every non-professor, of religion in the United States. It is published by order of the Board of Managers of the American Bible Society; and if it have its due effect, will find a favorable response in the heart of every friend of the best interests of the human family. This, however, in the existing state of things, is too much even to hope for.

A more noble and sublime enterprise than that contemplated by the National Society, one more truly characterized by expansive benevolence, and more fully up to the spirit of the times, has, perhaps, never been projected. *The Supply of the whole world with the Bible, within a definite period!* What scheme could have been devised, more worthy of the united, untiring efforts and the fervent, believing prayers of the whole church of Christ, of every denomination? Will it be accomplished? Let every individual who professes to estimate the Bible as a treasure above all price do his duty, and there can be no doubt that it will. But will the church come up to this work, with all her mighty, her resistless energy? Will her members give as they ought, of their earthly treasure, to accomplish this grand design? Will they pray for its consummation with that fervor and unwearied perseverance which it is so manifestly their duty to use? Alas! we fear to attempt an answer.

The suggestion of this noble measure, we are informed in the address of the Corresponding Secretaries of the Parent Society, originated with the Bible Society of Petersburgh, Virginia. It was subsequently approved of by the Board of Managers of the Bible Society of Virginia, and the time for the complete execution of the plan fixed at twenty years. Who is willing to withhold his hand from this blessed work!

Temperance in Maine, and—Intemperance Elsewhere.

The intelligence from the state of Maine, respecting the progress of the cause of Temperance is most cheering. The great reform appears to be progressing with rapid and even strides. We learn from a late Report, that ardent spirits have been banished from *six thousand* farms in that state; and that there are twenty-four towns in which there are not found a single retailer of the poisonous liquid.

What is the condition of Kentucky at the present time, respecting this matter? How far has the brandy prescription as a preventive of Cholera, caused the Temperance reform, which was progressing so happily and triumphantly in our state, to retrograde? How many farms and workshops from which the destructive material had been banished, are again cursed with its presence? How many individuals, who had become fully convinced that the use of ardent spirit was injurious to their health and domestic enjoyment, have, through the overpowering influence of light lately shed upon this subject, come to a directly contrary conclusion; and are now cheating themselves with the idea, that daily potations of spirituous liquor is indispensable for their health and comfort? How many heart-broken wives and degraded, destitute children, whose hearts had been gladdened at the apparent reformation of their besotted husbands and fathers, have, through the influence of the *brandy preventive*, been again compelled to put on sackcloth and ashes, and bow down their heads in sorrow and despair! How many fathers and sisters are witnessing, with deep anxiety and anguish of spirit, the formation of intemperate habits in their sons and brothers?—Who shall furnish these statistics! Can any of our readers aid us in collecting them! But, above all, who are mainly responsible for this opening afresh the floodgates of desolation, and anguish, and death, when, by the Divine blessing on the efforts of the benevolent, they had become well nigh closed, we had hoped, forever!

Rev. Rowland Hill.

We learn that this eminent Divine, who has lately died in England, has left £11,000 to be devoted to the promotion of evangelical religion in the destitute and neglected villages of Great Britain.

American Colonization Society.

We are gratified to learn by our exchange papers from the northern and eastern states, that the friends of this noble charity are making strenuous efforts in those sections of the country to augment its funds. We lately mentioned a meeting for this special object in Boston, at which a resolution was passed to raise ten thousand dollars in Massachusetts. We since learn, that a meeting for a similar purpose was held a few days ago in the city of New York, at which it was resolved, "to adopt immediate and vigorous efforts to raise in the city and state the sum of *twenty thousand dollars* for the American Colonization Society."

African Colonization—Female Efficiency.

We are truly gratified to learn that a Female Colonization Society has recently been formed in Edinburgh, (Scotland.) It is well known, that the ladies of Edinburgh have for some time taken a lively interest in this cause, and have contributed liberally to the funds of the American Colonization Society. The formation of a society among themselves will no doubt elicit much benevolent feeling in the good work, and call forth corresponding effort in behalf of the African race in our country, and in their native land. The female Society of Edinburgh propose to found a new settlement in the Liberian territory, as a field for their benevolent operations. The Society is called the "Ladies' Liberia Society." The Secretary thus writes to the Secretary of the American Colonization Society:

"Mr. Cressen has obtained upwards of £500 in Scotland. This is more than half of what is required for a new settlement; and some of us have enthusiasm enough on the subject, to hope that the settlement once begun, the sum would be made up.

"Our official persons are not regularly fixed yet; but it may be satisfactory to you to hear the names of some of them.

"*President.*—Lady Carnegia, a lady long known in every good work.

"*Vice-Presidents.*—Lady Grey, sister-in-law of the Premier, who has furnished many a ship with Bibles, and many a missionary with school books, &c.; Mrs. Fletcher, a lady known and admired by all Americans who have visited Scotland.

"*Secretary.*—Mary G. Lundie."

THE PRESBYTERIAN PREACHER, for August. Sermon by John M'Millan, D. D., of Washington county, Pennsylvania. Subject: "The Moral Law established by Faith in the Gospel." Text: Romans, 3: 31; "*Do we then make void the law through faith? God forbid: yea, we establish the law.*" This is a most excellent discourse, on a subject of vital importance. Its appearance is opportune. We hope it may obtain an extensive perusal. It is stated, in a note by the Editor of the periodical in which it appears, that the author is in the eighty-first year of his age, and in the fifty-ninth of his ministry. We have marked some passages in this sermon for publication in a future number of our paper.

New Map of Kentucky.

Our readers will perceive, by reference to our advertising columns, that proposals have been issued by Dr. Luke Munsell of Danville, and Messrs. Corey & Fairbank, of Cincinnati, for publishing a new map of Kentucky, "reduced from Doct. L. Munsell's large six sheet map of 1818;" with corrections and improvements up to the present time. The manuscript copy of this map has been submitted to our examination. Its general appearance is decidedly superior to that of any map of this state we have ever seen. Its accuracy is highly spoken of by competent gentlemen, who have minutely examined it. A gentleman is now in this city procuring subscribers to the work. We hope he may meet with liberal encouragement. The subscription price of the map is six dollars.

Pleasing Indications.

An esteemed brother has kindly favored us with the perusal of a letter, received a few days since from Millersburg, Bourbon County, Ky. It communicates very gratifying intelligence respecting several of the churches in that region. Among the churches mentioned, at which increased attention to the subject of religion has been manifested, are Stoner Mouth, New Concord, Carlisle, and Old Concord. Upwards of forty members have been received into these churches within a few weeks. We hope this is but the few drops preceding the copious shower.

Letter to the Editor.

Dear Brother:—The Camp-meeting at North Middletown commenced on last Thursday. It was an interesting occasion. Our congregations were large, and there was more than ordinary attention to the exercises, and especially to the preaching of the word. On the Sabbath there must have been more than four thousand persons on the ground; and I have seldom seen better attention or more solemnity even in our churches, where the assemblies are of course much smaller. So far as I could understand, all were well pleased; and when the meeting closed, the only regret was, that we could not remain longer.

On the two first days, there was not much excitement; but on Saturday, Sabbath, and Monday there was much deep and pungent feeling, and especially in the enquiry room.—On Monday, there was a scene such as I have seldom witnessed:—there was seen the grey-headed father and his son, the husband and wife, brother and sister all pleading for the pardoning mercy of God; and although there were, I suppose, thirty persons on the anxious seat, yet there was no noise—no confusion.

During the meeting, twenty-one came forward and made a public profession of their faith in Christ, and the six that joined a few weeks before, make in all, at the two meetings, twenty-seven. Several more will unite themselves with us soon; and several other persons at the meeting obtained a hope, who will unite with other churches.

We had the assistance of Dr. Cleland, Rev. N. H. Hall, with several other brethren. Their labors of love will not soon be forgotten.

L. W. D.

August 26, 1833.

For the Western Luminary.

Indiana College—Manual Labor Institutions.

Mr. Editor:—I have just read a communication, which originally appeared in the National Gazette, and has since been copied into the Lexington Intelligencer. The writer of the article professes to give an account of the two colleges of Indiana. The "account" though doubtless interesting in some respects to the public, yet to one who is acquainted with the past history, and present state and prospects of these institutions, cannot but appear defective and partial. I pretend not to impugn the motives of the writer; he may have written in a spirit of candor, and the most perfect good feeling, towards both institutions; but in my judgment, the representations made, savour most strongly of either a want of knowledge of facts, or of local or personal prejudice, on the part of the writer.

The most casual observer cannot but be struck with the prominent manner in which the "Indiana College" is presented in the article referred to. It is represented as "a flourishing institution, established under the authority of the state," as "richly endowed," and possessing a most talented and competent faculty, who propose giving "a more comprehensive course of education, than any other institution in the West."—While the institution located at South Hanover is made to appear in the back ground, being represented as a kind of experiment, the success of which was quite doubtful. The writer, who subscribes himself C., takes the ground that manual labor, as connected with study, has been unsuccessful in the West:—But no example of a failure of this description is given by C. As manual labor institutions are regarded, by some of the wisest and most philanthropic of our fellow-citizens, as a great improvement upon the usual system of education, and as strenuous efforts are now making to overcome prejudice, and diffuse information on this important subject, throughout the community, any individual who is not an enemy to the system, should be cautious how he advances sentiment, with regard to it, which are calculated to give an unfavorable prejudice to the public mind, especially when there are neither *facts* nor *arguments* adduced in support of such sentiments.

The account, as far as relates to Indiana College, may doubtless, in the main, be correct.—Its endowments may be as ample, its course of study as extensive, and its general prospects as flattering as they are represented; but if the true, full-length picture of South Hanover College were given, its general aspect would be found quite as interesting, in every other, except a pecuniary point of view. Indeed, if there is a peculiar degree of interest to be attached to either of these institutions, any disinterested individual, possessed of the facts, would not for a moment hesitate to affix it to South Hanover College. Its past history is a perfect anomaly. No literary institution in the United States ever arose to a greater degree of eminence and usefulness in so short a time and under the same difficulties.

Several years since, a clergyman of the Presbyterian denomination commenced a class in the Latin language, consisting of perhaps half a dozen, in a log cabin, near where the college now stands. In a short time the class increased in numbers, sufficient to warrant the idea in the mind of the enterprising teacher and some friends, of founding a literary academy. They accordingly formed a plan for the purpose, and erected a commodious brick building, with some difficulty, being wholly dependent on the charity of the community for funds. About this time the Presbyterian Synod of Indiana concluded to establish a Theological Institution in that state, and selected South Hanover as the place for its location. The academy continuing to prosper, and its students to increase rapidly in numbers, the state legislature was applied to for a charter, in order to have it constituted a college. But owing to a prejudice which had gone abroad throughout the community, excited by the erroneous idea that this institution was to stand in the attitude of a rival to that established by the state, the measure was unpopular and did not at first carry. In the mean time, however, a substantial college edifice, 100 feet by 40, was erected, and the Rev. Dr. Blythe was chosen President of the institution. The subject of a college charter was brought up in the legislature of the last winter, and after several luminous speeches in its favor, from some of the most distinguished individuals of the state, the charter was granted. The college now numbers five professors in the literary and two in the theological department, and 160 students, the increase during the present session being 60. The professors are highly competent, and enjoy the confidence of the public.

The course of studies adopted at this institution is the same as that of Miami University. South Hanover, the place in which the college is situated, is a beautiful village, six miles below Madison, and one mile and a half from the Ohio river. The manual labor system, in connexion with the college, is now in complete operation, and so far from feeling any discouragement, the friends of the institution have the fullest confidence in its ultimate success. Thus has this institution, which barely commenced its existence 4 or 5 years since, grown into a regular college, and more than realized the most sanguine expectations of its warmest and most devoted friends.

No age has been more highly distinguished than the present, for enterprises which have for their object the improvement of the moral and intellectual condition of man. The West has not been behind in these works of benevolence and philanthropy. Although the eye of benevolence can yet discern much in her aspect, that mars the beauty and order of the fair structure of mind and morals, yet he who can look abroad over her whole extent, and contemplate the improvement that the last few years has produced, without feeling his heart thrill and exult with pleasure, and his soul expand with delight, must forever disclaim all pretensions to patriotism and philanthropy.

G. W. C.

Foreign News.

From London papers to the 9th of July.

The most important intelligence is that the division of Don Pedro's army under the command of Count Villa Flor were carrying all before them in the south of Portugal, and it was confidently expected that in a few weeks the flag of Donna Maria would wave over every town in the province of Algarve.

Don Pedro's fleet under its new commander, Admiral Napier, had succeeded in capturing five vessels belonging to the squadron of Don Miguel.

The Irish Church Reform Bill passed the House of Commons on the 8th of July, by a vote of 274 to 94.

In the House of Commons, on the 8th of July, the Irish Church temporalities bill was read a third time without discussion. Mr. Sheil moved the addition of a clause to reduce the incomes of all future Archbishops in Ireland to 4,500*l.* and the incomes of the bishops to 3,000*l.* per annum. The motion was seconded by Mr. Hume, and supported by Mr. O'Connell. Mr. Stanley and Sir R. Peel opposed the addition of such a clause, and it was negatived without a division.

A petition was presented in the British House of Lords on the 1st ult. praying that the House would consider the unhappy state of Poland, and cause England to unite with France in procuring the restoration of the rights of her people.

Mr. Cobbett had received one hundred pounds in an action against the proprietors of the London Times for libel, in calling him an uncertificated bankrupt, and therefore ineligible as a member of the House of Commons.

Marshal Bourmont has accepted a command in the army of Don Miguel.

The London Courier of July 4th states, that the Cabinets of Russia, Austria and Prussia have appointed Ambassadors to represent them at the Court of King Leopold, thus destroying the hopes of King William, if he still continued to cherish them, of regaining his lost sovereignty over Belgium.

The Hamburgh Correspondent says—"We learn from St. Petersburgh that the Russian Government has taken measures to establish steam navigation on the Caspian Sea."—*New York Observer.*

Cholera at Lisbon.

A letter from Lisbon, dated June 25th says, "The cholera continues very much on the increase; 118 were buried in Cambo Dorique alone, yesterday. More than 8,000 have died already in the city. I have only heard of 12 English.

GREAT BRITAIN.

Mr. Irving's pretentions to the powers of raising the dead.

"That madman or fanatic, Irving," says a correspondent of the Journal of Commerce, "is not contented with the notoriety of the 'manifestations,' the hideous howling of 'the tongues,' and the disgrace which he is bringing upon all religion, but he must attempt something wilder and more horrible than any of his previous acts. A few days ago he caused it to be known that he had the power of restoring life, and actually two or three infants were brought to him apparently dead, which he succeeded in restoring to animation. Now it is generally believed that some drug was given to the infants, and when its power passed away, they came to themselves. One child was brought to him by a poor woman, who had heard of his miraculous powers, and he prayed over its body for nearly two hours without effect, and then informed the unhappy mother that God would not grant his request, because she was an unbeliever in his doctrines. Is not this dreadful? I am almost ashamed of the country that has produced, and can tolerate such flagrant instances of the rankest blasphemy."

Destruction of a coal mine by inundation—Narrow Escape of 600 colliers.

On Thursday, says the Edinburgh Evening Courier, while Mr. Montgomery, banker, in Irvine, and another gentleman, were fishing in the river Garnock, they were struck with the appearance of a whirlpool in the centre of the river, which appeared as if its waters were rapidly descending into the earth. They immediately concluded that the bed of the river had given way, and that the water was descending into the collieries beneath, and hastened to the nearest pit's mouth to give an alarm. The men below soon heard the mighty rushing of the waters, and hastened to escape, which providentially, they all effected, though without a moment to spare, several of them being up to their necks in water. The water continued to pour into the extensive cavities beneath, and the next day a tremendously large space broke down, into which the whole river descended, leaving its bed quite dry for the space of a mile on each side of the aperture, where it had previously been full six feet. On the flowing of the tide the depth of the water below the chasm increased to nine feet; the desolation was awful! The water still rushed in a torrent into the earth: three men in a boat had an almost miraculous escape from being sucked into the votex; they had no sooner got out than the boat was drawn with fearful rapidity. The great body of water continued to pour down till the whole workings, which extended many miles were completely filled. A new scene of terror presented itself; the imprisoned air, pressed by the weight of water, burst through the surface of the earth in a thousand places, which, for an extent of many acres, presented the appearance of a boiling cauldron. Immense quantities of sand and water were thrown up and descended like torrents of rain for many hours. By this calamity 600 persons are thrown out of employment; and so extensive is the destruction, as to preclude the hope that the works can ever be restored to their former state.

The Rev. Dr. Chalmers in London.

The London Morning Herald of July 8th says: "The Rev. Dr. Chalmers preached again at the National Scotch church yesterday, in aid of the funds, and attracted quite as numerous a congregation (*more* numerous it could not be) as on the previous Sunday. The admission was principally by tickets, many of the bearers of which were at the church at 9 o'clock, when the doors were opened, and by eleven when the service commenced, every part of the building was so crowded, and the heat so extensive, that several individuals—young men amongst the rest—were brought out in a fainting state by the police. Hundreds went away, unable to obtain admission at all. At the conclusion of the service more than fifty carriages were at the door, and, in addition to these, between 20 and 30 carriages, hackney coaches, and cabriolets, which arrived too late, were compelled to return with their burdens. Lord Morpeth and several other of the nobility were present. The collection on the previous Sunday amounted to 270*l.*

SPAIN.

Our papers are filled with letters, giving the most ample details of the various kinds of rejoicings which followed the ceremony, and of the applause with which the Royal family have been every where received. The illuminations are stated to have been on a most magnificent scale, and the whole of the festivities to have been unequaled in the history of Spain. The grand spectacle of the *Royal Bull-fgt* commenced on the 22d, and it appears to have completely gratified every beholder. It continued two days; on the first, twelve bulls were slain, and on the second, eight. The whole is described as a scene of accidents, contusions, wounds, and blood; with very little of the picturesque, romantic and chivalrous, to relieve the tale from being one of the most sanguinary and disgusting that the imagination can conceive A grand Tournament followed, which for the splended appearance of the knights and their chivalric bearings, a similarity could only be found in the days of Philip and Isabella.

The Don Carlos party are still very strong, and much fear is entertained by the friends of the young princess. Many distinguished grandees, generals and bishops, with their families, have solicited permission to follow Don Carlos, but it has not been granted to them.

The Ministers are reported to be intent on getting up another opportunity to amuse the people, and to keep them in good humor, by having a coronation. In Spain the monarchs are always crowned after there has been an heir born to the throne.

Lord King died in London on the 4th of June, aged 58. He left several daughters and one son—Peter, now Lord King.

Summary.

FIRE.—A bagging factory in Nicholasville, belonging to Dr. J. W. S. Mitchell, was entirely consumed by fire on Tuesday night last, (20th inst.) Loss about $2,000. The factory is supposed to have been set on fire.—*Lex. Intel.*

HEALTH OF CINCINNATI.—The health of this city continues to improve—Deaths for the week ending August 21, 42—reported as cholera, 8—abatement of deaths from the week ending August 11, 9.—*Cincinnati Journal.*

STEAMBOATS BURNT.—The Rein Deer and the Volant, were entirely destroyed by fire at New Albany, (Ia.) on Tuesday morning. The fire is supposed to have originated from a candle. On board one boat was ten thousand dollars in cash, which was secured.—*Ib.*

About 12 o'clock to-day, while a number of workmen were engaged in *underpinning* the three story house at the corner of Main and Bullitt Streets, occupied by Virgil McKnight & Co., the walls gave way and the whole building fell. There were twenty or thirty persons in and about the house, who fortunately escaped without injury. Messrs. McKnight & Co. had a large stock of goods on hand, and they may probably sustain some loss from injury done to them.—*Louisville Herald.*

The London Chronicle observes that the Factory Commissioners had agreed to recommend that the hours of labor for children under 13 years old in factories should be restricted to *eight* hours daily.

From Brazil—Murder of English Merchants.—It is stated by Captain Stetson, who recently arrived at New York from Pernambuco, that the Brazilians had killed about fifty English merchants, in a town near Cape Roque; the cause was a dispute about some money. A U. S. schooner sailed 1st July for Maranham, to touch at the above town.

An Affair of Honor!—The Paris papers detail the particulars of an affair of honor between Col. Bricqueville and the Marquis of Dalmatia, son of Marshal Soult. The Colonel it seems had wounded the honor of Marshall S. by some remarks in the Chamber of Deputies, and the son called him to an account for it. They met—and fought with swords. After a contest of 10 minutes, the Marquis struck his foot against a stone and stumbled to the ground. The Colonel very politely helped him up—they then resumed the contest. At length the sword of Col. B. got entangled with that of his antagonist and fell to the ground. The Marquis handed him his sword—and the combat was renewed.—They now grappled with each other like dogs, and were fighting bravely—when their seconds parted them, declaring they had fought enough to maintain their honor. They submitted, and after an expression of their esteem for each other, separated!

Queries.—Does fighting like an animal desperate of life and thirsting for the blood of his fellow, make an honorable man *more* honorable! How is it that this matter operates!—Does a disgraceful act wipe away the stain of imputed disgrace!—*Southern Religious Telegraph.*

Died,

On Saturday the 24th inst. after a protracted and painful indisposition, Mrs. MARGARETTA G. HOLLAND, consort of Dr. Robert C. Holland, and eldest daughter of the late Samuel Trotter, Esq.

In this city, on the 22d inst. Miss SARAH MCCRACON, daughter of Mr. Thomas McCracon.

Communicated.

Died, in Garrard county, Ky. on the 20th ult. Mrs. ALICE SPILMAN, consort of Mr. Thomas Spillman, in the 66th year of her age. She was a meek and pious christian and during her illness, (of nine days continuance,) she manifested great anxiety to depart, and to reap the rewards of a virtuous and well spent life.

Camp Meeting.

There will be a Camp meeting held (the Lord willing) four miles east of Lebanon, Ky. on the land of John Taylor, embracing the fourth Sabbath of September next—Commencing on Thursday evening the 19th, preceding. As we wish this to be a "*union* Camp meeting"—ministers of the various other denominations are respectfully invited.

The Rev. C. F. FREY, the converted Jew, will preach in the first Baptist Church in this City, on Sunday the 1st September, at 4 o'clock, P. M. and the same evening by candlelight.

He will also preach at Clear Creek meeting-house in Woodford county, on Monday, the 2nd Sept. at 4 o'clock, P. M.

JOHN M. HEWETT,

TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER, Opposite Washington Hotel, *Corner of Short and Main-Cross Streets,* LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments.—Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

☞The above articles will be sold low for cash, wholesale or retail.

July 31, 1833. 3-tf

Pocket Bible Dictionary.

A POCKET DICTIONARY of the Bible, edited by Archibald Alexander, D. D. and published by the American Sunday School Union, 546 pages. This Dictionary contains a greater number of articles, and more matter than any work of the kind now published; and its great advantage over all other similar works, is, that it explains and defines such terms as teachers and common readers of the Bible wish to have explained, such as, access, accursed, appeal, arrow, ascension, assurance, astrologers, atonement, &c. It gives the definition of theological terms, and the illustration of religious doctrines and precepts and ancient customs and manners, as well as a knowledge of the geography, natural history and biography of the Bible.

Julia changed; or the true secret of a happy Christmas, illustrated with a variety of cuts.

The Ringleader, a tale for boys, illustrated by a variety of fine original cuts.

The Only Son, or the history of Jonah Ross and his mother, a beautiful story for boys; illustrated by a great variety of fine original cuts, will be published in all next week.

CHILDREN'S BOOKS.—A large assortment of cheap reading books, of every size, for children and youth, prepared with great care, and illustrated and embellished in various forms, may always be found at the American Sunday School Union Depository, No. 146 Chesnut st. nearly opposite the Arcade; and at the Sunday School Depository in Lexington Ky.

L. STEPHENS, *Agent,*

July 24.—2by *For the Lex. Depository.*

DOCT. LUKE MUNSELL, of Danville, Ky. and COREY & FAIRBANK, of Cincinnati, Ohio, Propose publishing by subscription,

A MAP OF THE

STATE OF KENTUCKY,

Reduced from Doct. L. Munsell's large six sheet map of 1818; corrected and improved by him, from authentic documents, up to this date.

THE size of the Map will be four feet and two inches long, from East to West; and three feet, two inches wide, from North to South. It will be an *accurately* reduced copy of the old Map of Kentucky, with the correction of such parts as were ascertained to be incorrect, and the addition of all the new counties, county-seats, roads, &c. which have been made since the year 1818: also, a correct delineation, *from actual survey*, of the newly acquired territory South-west of the Tennessee river.—In addition to a beautiful Vignette and Title, it will be embellished with Plans of the Cities of Louisville Lexington, and Maysville, and the town of Frankfort; also, profiles of the Lexington and Ohio Rail-Road, and the Louisville and Portland Canal and Locks; a View of the State-house at Frankfort; a comparative View of the lengths and navigable distances of Rivers; and various Statistical Tables. It will also exhibit the Congressional Districts as at present arranged.

After having carefully examined the manuscript copy (which has been prepared for the Engraver,) the following individuals have given their testimonials to the accuracy and execution of the work.

Lexington, Aug. 20th, 1833.

We have examined a Map of Kentucky reduced from the large one of Dr. Munsell, and proposed for publication by him and Corey & Fairbank of Cincinnati; and consider it as embodying all the value of the original with much additional information.

C. W. SHORT, M. D. B. W. DUDLEY, M. D.
L. P. YANDELL, M. D. B. O PEERS,
CHAS. CALDWELL, M. D. R. WICKLIFFE.

We have examined the Map of Kentucky, proposed to be published by Dr. L. Munsell of Danville, Kentucky, and Corey & Fairbank of Cincinnati, Ohio, and have no hesitation in recommending it as one combining unusual topographical accuracy, with uncommon neatness of execution, and a considerable variety of interesting statistics

JOHN C. YOUNG, *President of Centre College.*
J. M. BUCHANAN, *Professor of Mathematics.*
Danville, August 15th, 1833.

I have examined the new edition of the Map of Kentucky, proposed to be published by Dr. L. Munsell of Danville, Kentucky, and Corey & Fairbank of Cincinnati, Ohio, and I believe it to be a work of great accuracy and utility. Very respectfully, your humble servant. J. J. CRITTENDEN.

Frankfort, August 24th, 1833.

Frankfort, August 23d, 1833.

Sir—I have examined a manuscript copy of the Map of Kentucky, proposed to be published by Messrs Corey & Fairbank, and yourself, and am gratified to find that the public are about to be furnished with a work so correct in its delineation of the various water courses, counties, towns, &c. within the State. The changes that have occurred in many counties, the formation of others, since the publication of your first Map, render a work like that proposed very desirable at this time. I hope you will be fully compensated by the patronage of a liberal public. JOHN BREATHITT.

L. Munsell, Esq.

Terms of Publication.

The Map will be published as soon as sufficient patronage shall have been secured to justify so expensive an undertaking. It will be executed in a neat and beautiful style, coloured, varnished, and mounted on rollers; and will be delivered to subscribers at $6 per copy, payable on delivery. No subscriber will be bound to take the Map, when published, unless it fully corresponds with the foregoing description.

August 28, 1833. 7-3w

Copper, Tin, and Sheet Iron MANUFACTORY.

Miller & Farrar,

(Main Street, one door below J. McCauley's Grocery.)

RESPECTFULLY inform their friends and the public, that they have commenced, at their stand, the manufacture of every article in the above mentioned line of business; and where they keep constantly on hand for sale, a large assortment of ware of the best quality, which they will dispose of upon the most moderate terms. Their experience in business will enable them to execute all orders in their line with neatness and despatch; and they pledge themselves that their articles shall not be excelled in quality of material, workmanship, or cheapness. Merchants, and all others, wishing to purchase, are invited to call and see for themselves.

Copper Cistern and *Liquor Pumps*, of every description, as well as every kind of pumps and pipes for Steam Engines will be made upon the shortest notice and the most moderate terms.

☞Tin ware exchanged for old pewter.

MILLER & FARRAR.

Lexington, Aug. 14, 1833. 5-tf

Transylvania University.

MEDICAL DEPARTMENT.

THE LECTURES in this institution will commence, as usual, on the 1st Monday of November, and terminate on the 1st Saturday in March. The courses are—

Anatomy and Surgery, by Dr. DUDLEY.
Institutes of Medicine and Clinical Practice, by Dr. CALDWELL.
Theory and Practice of Physic, by Dr. COOK.
Obstetrics and Diseases of Women and Children, by Dr. RICHARDSON.
Materia Medica and Medical Botany, by Dr. SHORT.
Chemistry and Pharmacy, by Dr. YANDELL.

During the entire term, the Professor of Anatomy and Surgery lectures nine times each week, and the other Professors daily, Sabbaths excepted. The fees to the entire course, with matriculation and the use of the Library, amount to $110. The graduation fee is $20.

The cholera having left it, Lexington now enjoys its ordinary health.

By order of the Faculty,

C. W. SHORT, M. D., *Dean.*

July 31, 1833. 3-3m

New Drug and Chemical STORE.

GEORGE W. NORTON,

WHOLESALE & RETAIL DRUGGIST,

Opposite the Library, Main-Street, Lexington, Kentucky,

IS NOW receiving from PHILADELPHIA and BALTIMORE, an extensive Invoice of

FRESH MEDICINES.

The stock, consisting of near 100 packages, includes a general assortment of *Drugs, Medicines, Patent Medicines, Paints, Dye Stuffs, Surgical Instruments, Glass-Ware, Perfumery, &c.*

From the pains he has been at in selecting the best of every article, together with his exertions to please, he hopes will secure him a share of public patronage.

Physicians and others are respectfully invited to call and examine his stock.

☞All orders from Physicians and dealers in Medicines will be thankfully received and carefully attended to.

Physician's prescriptions neatly and accurately compounded.

☞Medicines delivered at all hours of the night.

June 5, 1833.—48-tf.

Book and Job Printing,

NEATLY EXECUTED AT THIS OFFICE.

The following lines written, by W. G. Brown, were sung at the annual exhibition of the students of Bennington Seminary, Oct. 10, 1832. —*Christian Watchman.*

Millennial Hymn.

Isles of the South—awake!
The Song of Zion sing;
Let mount and hill and vale
With hallelujahs ring;
Shout, for the idol's overthrown,
And Israel's God is God alone.

Wild waste of Afric—shout!
Your shackled sons are free;
No mother waits her child
'Neath the Banana tree:
No slave-ship dashes on your shore—
The clank of chains is heard no more.

Shout! vales of India—shout!
No funeral fires blaze high;
No idol song rings loud,
As rolls the death-car by:
The banners of the Cross now wave
Above the sainted Boardman's grave.

Shout! rocky hills of Greece—
The crested head lies low;
No Moslem flings his chain
Around the Christian now;
But Greek and Moslem join as one,
To praise the Saviour, God the Son.

Shout! hills of Palestine,—
Have ye forgot the groan—
The spear—the thorns—the Cross—
The wine-press trod alone!
The dying prayer that rose from thee,
The garden of Gethsemane!

Hail, glad Millennial day!
O shout! ye heavens above!
To-day, the Earth shall sing
The song,—Redeeming Love:
Redeeming Love the song shall be,
Hail, blessed year of Jubilee!

The Teacher's Harvest Begun.

Some three or four years since, I boarded in a family, in which were two pious young ladies, who had collected and were teaching a private Bible class. The success of their efforts may well encourage the philanthropic and devoted Sabbath-school teacher. Their class was composed of females from the lower rank of citizens in one of our large sea ports. These young ladies, aware of the licentiousness and degradation of that portion of their sex, did not however, believe them beyond the reach of kind and judicious efforts to meliorate their condition. They therefore resolved to collect, if possible, a Bible class, and thus bring them within the influence of moral restraint and religious truth. The plan was adopted with prayer, and carried into operation. Within a week, all in their vicinity for whom the class was designed, had been conversed with, and fifteen had promised to attend.

On the next Sabbath morning they assembled in a private room. A more unpromising circle could scarcely have been collected. They were the pictures of poverty and vice.

Many discouragements succeeded. Some, after the first meeting, left, and all appeared inattentive and careless. Still there was courage to prosecute the undertaking. For weeks the class was fluctuating. The young ladies visited their pupils from week to week, and by dint of much encouragement, kindness, and patience, kept together a good number. At length attendance became more constant; a new scholar was occasionally added to the class, till, at the close of three months, it consisted of eighteen regular pupils. These gradually became more and more interested. An obvious change appeared in their conduct. They were now neat and tidy in their apparel and persons. Inattention and stupidity gave place to care and a good degree of intelligence. All were persuaded to attend church and to regard the Sabbath, instead of devoting its sacred hours to business, or dissipation and vice. Meanwhile much religious instruction was imparted, and received with uniform respect, and at times with much apparent seriousness.

About a year from the commencement of the class, the family to which the teachers belonged removed from the place. They were obliged to relinquish their class; but not till all had cheerfully promised to attend religious worship, and connect themselves with the Sabbath-school.

The last meeting of the little circle was solemn and impressive. Tears were shed both by pupils and teachers. Each teacher commended the sorrowing company to the guidance of a kind providence.

What a contrast this from their first class meeting! A moral reform had been achieved, the desert had begun to bud and blossom: but there were richer blessings in store. The instrumentality, prayers, and labours of those devoted ladies were to work still more glorious results. Souls that had been snatched from temporal ruin, were to be saved from one eternal. In the spring of 1832, one of the ladies engaged in the class above described, was waited upon by one of her pupils. As she met her teacher in the sitting-room she burst into tears. For a few moments neither was able to speak. At length the visiter said, "Pardon this intrusion. I have long wished to see you. I wish to tell you what the Lord has done for me. I hope he has changed my wicked heart, and given me love for him." The lady expressed her pleasure in receiving such a visit, and after careful inquiries, found evidence, to rejoice as over a new-born soul. The afternoon was spent in interesting conversation. Inquiries were made respecting other members of the class. Several had indulged hopes; some joined themselves to the people of God; and *all* still exhibited the influence of that moral and religious instruction which had been received in the Bible class. They still regarded and acted towards each other as sisters, and all cultivated lively recollections of their former teachers.

Notice the following confession. "If you and your sister," said the visiter, "had not gathered that little Bible class, many of us, who by its influence are now happy, should, in all probability, long ere this have been far beyond the reach of rescue." For myself, I shudder when I think of the *dark way* from which your efforts saved me."

O, what a harvest have these teachers already gathered; and yet it is but begun. In eternity shall they know its full worth.

Let us not be weary in well doing; for in due season *we shall reap, if we faint not.—S. S. Treasury.*

Put this restriction on your pleasures; be cautious that they injure no being which has life. —*Zimmerman.*

Richard Baxter.

Every one must be struck with the magnitude of Baxter's labors as a writer. The age in which he lived, was an age of voluminous authorship, and Baxter was beyond comparison the most voluminous of all his contemporaries. Those who have been acquainted only with what are called his practical or spiritual writings, form no correct estimate of the extent of his works. These form twenty-two volumes octavo, in the present edition; and yet they are but a small portion of what he wrote. The number of his books has been variously estimated; as some of the volumes which he published contain distinct treatises, they have sometimes been counted as one, and sometimes reckoned four or five. The best method of forming a correct opinion of Baxter's labors from the press, is by comparing them with some of his brethren, who wrote a great deal. The works of Bishop Hall, amount to ten volumes octavo; Lightfoot's extend to thirteen; Jeremy Taylor's, to fifteen; Dr. Goodwin's, would make about twenty; Dr. Owen's, extend to twenty-eight; Richard Baxter's, if printed in a uniform edition, could not be comprised in less than sixty volumes, making more than from thirty to forty thousand closely printed octavo pages!

On this mass of writing he was employed from the year 1649, when his first work appeared, till near the time of his death, in 1691, a period of forty-four years. Had he been chiefly engaged in writing, this space was amply sufficient to have enabled him to produce all his works with ease. But it must be recollected, that writing was but a small portion of his occupation. His labors as a minister, and his engagements in the public business of his times, formed his chief employment for many years, so that he speaks of writing but as a kind of recreation from more severe duties. Nor is this all; his state of health must be taken into consideration, in every estimate of his work. A man more diseased, or who had more to contend with in the frame of his body, probably never existed in the same circumstances. He was a constant martyr to sickness and pain, so that how he found it practicable to write with composure, which he generally did, is one of the greatest mysteries in his history. The energy of his mind was superior to any discouragement; for though it often felt the burden and clog of the flesh, it never gave way to its desire of ease, or succumbed under the pressure of its infirmities. He furnishes an illustrious instance of what may be done by principle, energy and perseverance, in the most untoward and discouraging circumstances.—*Orme.*

Extracts from the French.

In regard to unconquerable evils, the true doctrine is not vain resistance, but profound submission. It conceals the outline of what we have to suffer, as with a veil. It hastens to bring us the fruits of consoling time. It opens our eyes to a clearer view of the possessions which remain to us. It precedes hope, as twilight ushers in the day.

Pecklin, Barthes and others, think that extreme desire to see a beloved person once more, has sometimes a power to retard death. It is a delightful idea. I feel with what intense ardor one might desire to live another day, another hour, to see a friend or a child for the last time. The flame of love, replacing that of life, blazing up for a moment before both are quenched in the final darkness. The last prayer is accorded; and life terminates in tasting that pleasure for which it was prolonged.

Dress the Mind.

On Sunday morning before going to church what a dressing there is among all classes, and what a stir to appear gay and pleasing! It is quite sufficient for the great purpose of our existence to wash the outside of the platter! Curls may be arranged, fine tortoise shell combs fixed, sparkling earrings hung, splendid garments displayed, and yet perhaps the gay fair one's mind may be poisoned with conceit, troubled with rivalry, and kept on the torture by ignorance and vanity.—Windsor soap does not wash out the strains of the heart. Cologne water cannot throw a fragrance over an impure mind, nor will all the rubies of Golconda dazzle the recording angel into a forgetfulness of filling up the leaves of the book of retribution.

Mourning.

A French writer gives a neat summary of the different observances among mankind, relative to mourning and funeral ceremonies. All the world, says he, is acquainted with the magnificence of the Roman obsequies and funeral games. The Greeks also burnt the corpses of distinguished individuals, with funeral feasts and lamentations of hired weepers, though they generally displayed a less sumptuous grief and a better regulated piety. The Persians buried the bodies of the dead; the Indians enveloped them, for preservation's sake, in a short of lacker; the Egyptians embalmed and dried them, exhibited them on festival days, placed them at their table among their guests, guarded them as their most precious possessions, and lent and borrowed money upon these strange pledges.—In our times the custom of dancing at funerals is only practiced in India and among some savage nations; but funeral entertainments still prevail in many European countries. Among others the ceremony of interment is solemn and silent, which nevertheless does not interfere with the wish that all may be forgotten, as soon as possible. We observe more ostentatious rites for persons of consequence; their carriages follow them to the grave, and sometimes their horse is paraded, which, having been made fast, seems to partake of the afflictions of the occasion.—The Orientals, from whom we borrow this custom, went further: they made the horses in funeral processions weep, by blowing a particular powder up their nostrils.

In Italy, the mourning was formerly white for women, and brown for men; in China it is white; in Turkey, Syria, and Armenia, it is blue; in Egypt yellow; in Ethiopia grey. Each of these colors had originally its mystical signification.—White is the emblem of purity; celestial blue indicates the space where the soul ranges after death; yellow, or the tinge of dead leaves, exhibits death as the end of all human hope, and man falling like the leaf of autumn; grey presents the color of earth, our common mother; and black, the funeral costume now adopted throughout Europe, is an allusion to the eternal night. In England, the king never wears black. He is clothed in red as mourning. Till the reign of Charles VII, white was the funeral garb in France. The dowager empresses never left off weeds, and their apartments were hung with black till their death.—The Chancellor of France is the only person in the kingdom who never wears mourning. The brothers, nephews, and cousins of Popes never wear it: the happiness of having a Pope in the family is too great to allow them being afflicted even by his death.

But the most remarkable of all these usages, is perhaps that of the people of those ancient nations, who dressed themselves as women when they lost their relations, in order, it is said, that the ridicule attached to their vestments, might make them ashamed of their grief.—*Christian Mirror.*

Pleasures.

They, who practice abstemiousness and frugality, have a higher relish of pleasure, and are less affected with pain, than those who are the most diligent and assiduous in the pursuit of delight and indulgences.—*Socrates.*

True pleasure is only to be found in the union of what charms the heart as well as the senses, and leaves behind no regret.

Our pleasures are fleeting, but there is a certain sentiment which prolongs them: it is gratitude towards those who procure them for us.—*De la Fite.*

The experience of all past ages evinces that worldly gratifications are fallacious; they promise more than they perform; the pursuit of them is deeply mixed with anxiety; their enjoyment yields no true satisfaction; and vexation and disappointment follow.

Sabbath Law in London.

A strenuous effort is making by the tradesmen of London—not, in general, from any special regard for the Sabbath, but for reasons of personal convenience and public utility—to procure the enactment of laws prohibiting, under severe penalties, the selling of goods on that day. The present laws it is said, are wholly insufficient; and the consequence is, that those who are disposed to appropriate the day as a season of rest, or religious duties, or in any manner different from their usual routine of business, find themselves, in a measure, supplanted by their neighbors. They contend that the dealers will lose nothing by resting one day in seven; that they will sell just as much on the long run; that human nature is not capable of uninterrmitted toil, day after day, and month after month, without losing its buoyancy, and sinking under its burdens.

Ten Reasons for Joining the Temperance Society.

1. Ardent spirits are unnecessary, because they were never bestowed as a comfort or support of life, in health. Had they been necessary they would have been conferred at an early period on our race. Whereas they have only been known and used about five hundred years. Mankind were without them consequently upwards of 5000 years. In England they have been used only about 300 years extensively. *Note.* The "Strong drink" of the Scriptures, and so much condemned by them, was not ardent spirits, but as distillation was unknown to the world at that time, it must have been some fermented intoxicating beverage less concentrated. If therefore, "woe" be pronounced on "strong drink" a worse "woe" must be inferred against a stronger drink, to wit, "ardent spirits."—Isaiah v. 11.

2. Ardent spirits contain 50 per cent. and upwards of Alcohol. Alcohol is a vegetable poison, whose active qualities render it a powerful medicinal agent; and consequently it is *not fit nor proper for indiscriminate use.* For proof that alcohol is a vegetable *poison*, see Beck's medical Jurisprudence, Index, Article Alcohol. See also Eclectic Repertory for Dr. Brodie's Expts. on Alcohol as a poison.

3. If ardent spirits can be banished from our country, far more than half the pauperism, and two thirds more of the crimes, and an incalculable amount of human misery would go with it, *all together.*

4. Thirty thousand persons would be saved annually from dying the most horrid death I ever witnessed, the death of a drunkard.—Their wives would not be widows nor their children fatherless. I have seen more domestic habits blasted by ardent spirits, than any other evil. It strikes high and low, rich and poor.

5. An immense amount of money would be saved from profligate expenditure, "in things which perish with the using," and not only so, but which cause those who use them to perish also. We are responsible for the way we use our wealth as well as our health.

6. I am in favour of the Temperance Society because I believe it the only *safe, certain,* and *speedy* expedient to banish intemperance.—When Dr. Rush published his treatise on the "Effects of ardent spirits," every body said he was right, and drank on just as usual. Nobody set the example of personal abstinence, who had been in the habit of drinking. A single local Temperance Society contains more converts to personal abstinence than have ever been made by Dr. Rush's Treatise. Is Kittredge's address superior to Dr. Rush's Treatise? To what then is the success of Kittredge owing? To the simple remedy he proposed of forming a Society *on the spot* on the plan of entire abstinence. He thus obviated procrastination, by bringing the mind to immediate decision. *Simple remedies are the most effectual.*

7. Temperance Societies aid the cause of political and domestic economy, religion and good morals. It is utterly impossible for an intemperate populace to compete with a sober yeomanry.

8. Temperance Societies being *open in their proceedings,* without distinction of party, and aiming at a single result, *the suppression of drunkenness, and prevention of those habits which lead to it,* are eminently republican.

9. Temperance societies can enlist the power of female influence, over the social circle, in behalf of religion, good order, with the best interests of society. One of the greatest obstacles to *virtue* and *religion* would be removed, if females would use their influence *in all its extent,* to make *them more fashionable.* Their influence when properly exerted is co-extensive with all their relations in life. They are mothers, wives, sisters, daughters, friends. They have rendered efficient assistance, but they can do vastly more, without neglecting their domestic duties.

10. Temperance societies can enlist the influence of young men. They offer an asylum to every virtuous youth determined to maintain his virtuous principles, to adorn his own character, and to encourage virtue *by his example,* in others. I am not sanguine in Temperance Societies reclaiming very many drunkards, but I do trust the rising generation will be safe. I remember well when it was deemed churlish and unmanly *not to drink* spirits! Now the tables are exactly turning. Young men are neither ashamed to refuse to drink, nor to openly avow themselves members of one of the most philanthropic institutions of the age. I am a young man and have lived among young men, I have seen much juvenile indiscretion, as well as impiety, and a very large proportion of it has been caused and kept up by the use of ardent spirits, whether habitual or occasional.—*Richmond Telegraph.*

A Hogshead of Rum!

Could the history of one Rum hogshead, the destination and effects of every drop it contains, be plainly told, and strongly brought home to his heart, much would be done, we are persuaded, to induce the seller to give up his trade. And such a thing might be easily done. As the hogshead is set up in the dram shop, and made ready for sale, imagination might easily picture its work of destruction. There would be the generous-hearted sailor purchasing madness and disgrace with his hard earnings; there the miserable mechanic, leaving his starving family, his sorrowing wife, and half-clad children, and getting credit for rum, where he could not get it for bread; and there the little child, sent by its brutal mother to buy the destroyer of her body and soul. These would be visible scenes, but these would feebly represent the whole misery. There are things that the pencil cannot draw. The broken heart, the deep hate, the burning revenge, the going out of the intellect, the crushing of all good and generous feelings, the moral desolation of the soul; these cannot be made evident to the eye of man.—But they may be imagined. A slight acquaintance with the annals of intemperance, a few visits to the house or the death-bed of the drunkard, will but too soon lead us to associate all that is dreadful with the distillery and the rum-hogshead.—*Chr. Ex.*

From the Edinburgh Literary Journal.

Prayer.

Go when the morning shineth,
Go, when the moon is bright,
Go, when the eve declineth,
Go in the hush of night;
Go with pure mind and feeling,
Fling earthly thoughts away;
And in thy chamber kneeling,
Do thou in secret pray.

Remember all who love thee,
All who are loved by thee;
Pray for those who hate thee,
If any such there be:
Then for thyself in meekness,
A blessing humbly claim,
And link with each petition
Thy great Redeemer's name.

Or if 'tis e'er denied thee
In solitude to pray,
Should holy thoughts come o'er thee,
When friends are round thy way.
E'en then the silent breathing
Of thy spirit raised above,
Will reach his throne of glory,
Who is Mercy, Truth and Love.

Oh! not a joy or blessing,
With this can we compare,
The power that he hath given us
To pour our souls in prayer.
Whene'er thou pin'st in sadness,
Before his footstool fall,
And remember in thy gladness,
His grace who gave thee all.

Webster on Education.

The remarks of this distinguished Senator on this subject, in his late speech at Pittsburgh, are worthy of a second reading.

One word more, gentlemen, and I have done." The mayor has spoken of Education: and can any man doubt, as a social being, as a being interested in the world that is, as an immortal being, as a being vastly more interested in that which is to be, that Education is the general business of man? I take not back one jot or tittle of the expression—Education—the formation of the mind and character, by instruction in knowledge, and instruction in righteousness, is the great end of human being.

Gentlemen, it is most gratifying to witness the attention which has been aroused, not confined to latitude or longitude on this subject. In the progress of some five or six weeks in the State west of you, and a part of the time in your own State, I have marked it with delight. The western world, our whole west, is full, beyond all comparison full, of aptitude and claims to instruction. The country is young and settled with parents who have many children, whose means are not affluent, but who eagerly seek education. The demands are fast increasing, and becoming more and more urgent and imperative.

Under free institutions, literature, knowledge and morals, might well be expected to flourish; but we are setting the great example which all Europe may look upon with astonishment, that, with popular institutions, and under a system of absolute toleration, we see no indifference to the great cause of *Religion.* We have denied a political sanction to any sect; yet places of worship are seen to spring up in every direction and of every denomination. Toleration begets no indifference; but zeal, rather than indifference. It is connected with education, with the intellectual and moral culture of the mind; and wheresoever men meet, to worship the God of their fathers, I wish them the means of instruction and the means of adequately conducting the great and good work."

The following is the close of Dr. Matthew's address, on laying the corner stone of the University of New York:

"With these hopes and prospects, in the name of The Most High God, the Father, the Son and the Holy Ghost, from whom cometh down every good gift and every perfect gift, and with whom is no variableness neither shadow of turning, *do we now lay the corner stone of the University of the City of New York:* and with the humble hope of his blessing and favor, we dedicate it

'To the Cause of Freedom—of Freedom, civil, intellectual, and religious; and to that high cause for which our fathers were first exiles and then warriors. May this institution furnish able and devoted sons, who will appreciate and maintain the privileges transmitted to them as their heritage and birthright. We dedictae it

"To the Cause of Letters—of Science and of Education;—the brighest earthly ornaments of a nation—free and happy as ours—and without which, freedom itself soon degenerates into coarse licentiousness, and results in anarchy and every evil work. We dedicate it

'To the Cause of Religion—for without this, the tree of knowledge is severed from the tree of life; but with it, Freedom and Knowledge alike become sanctified into blessings that endure forever.

'And firmly and permanently as we have now laid this corner stone in its place, would we also lay this Institution deep into the affections and confidence of this community, and commit it confidently to the care and patronage of Him who sees the end from the begining and in whom we trust, that after our names and memorials hall have passed away, this University will remain a pillar of light and glory to our City and our Nation.—*Esto perpetua.*'

A Prediction.

A book has fallen from the press in London entitled "*Observations on Professions, Literature, Manners, &c.* in America, in 1832, *by Rev. Isaac Fidler.* The author who is of the established church of England, has sent forth in this book the following remarkable prediction—"*The Episcopal Church* [in the United States] *will ultimately be matured into a national church!*" God forbid! will be the response of ten thousands of the Pilgrims and of the Scotch Martyrs, to predictions of this kind. We presume our Episcopal brethren will not thank Mr. Fidler for imputing to them in his prophecies, political designs of which they are innocent.

It is remarkable that the manners of American citizens have been described to the good people of England during the past year, by a *Trollope* and a *Fidler.* Names are expressive things.—*South. Rel. Tel.*

Eccentricities of Genius.

It was the custom of Sterne to be very fastidious about his dress when he wished to go on with any of his literary performances which though apparently so easy, were the result of care; when he was ill-dressed, he found that his thoughts were slovenly arranged. Hayden also used to dress himself with particular care before he sat down to compose; unless his hair was properly powdered and he had his best coat on, he could not command his ideas; he even used to say that if he began to write without his diamond ring on his finger, (the gift of the Emperor Frederick) he could not get on; and he never could write music on any thing but the finest paper. It is related of Gluck that he composed in a meadow, having his piano transported thither. Sarti preferred the mysterious gloom of a large apartment, feebly lighted by a single lamp, and Cimarosi composed many parts of his works, in the midst of noisy parties. Paesello composed, as Brindly the engineer meditated about canals, in bed; and Sacchini was not inspired unless his favorite cats were sitting on his shoulders. Lord Bacon is said to have delighted to soothe his mind with beautiful flowers around him, and sweet music playing in an adjoining room. It is related of the celebrated Mr. Dunning that whenever he wished to shine in a speech or in society, he used to put on a blister. Curran used to prepare for exertion in a great cause, by playing wild and extemporaneous airs on the violincello. It is said that the composition of his eloquent sermons so excited the mind of the celebrated Bourdaloue that he would have been unable to deliver them, but for a means he discovered of allaying the excitement. His attendants were one day both scandalized and alarmed on proceeding to his apartment for the purpose of accompanying him to the cathedral, by hearing the sound of a fiddle, playing a very lively tune. After their first consternation they ventured to look through a key hole; and were still more shocked to behold the great divine dancing about without his gown and canonicals, to his own inspiring music—of course they concluded him to be mad. But when they knocked, the music ceased, and after a short and anxious interval, he met them with a composed dress and manner; and observing some signs of astonishment in the party, explained to them that without his music and exercise, he should have been unable to undertake the duties of the day.

The Peculiarity of Johnson's Style.

Johnson, as Mr. Burke most justly observed, appears far greater in Boswell's books than in his own. His conversation appears to have been quite equal to his writings in matter, and far superior to them in manner. When he talked, he clothed his wit and his sense in forcible and natural expressions. As soon as he took his pen in his hand to write for the public, his style became systematically vicious. All his books are written in a learned language—in a language which nobody hears from his mother or his nurse—in a language in which nobody ever quarrels, or drives bargains, or makes love—in a language in which nobody ever thinks. It is clear that Johnson himself did not think in the dialect in which he wrote. The expressions which came first to his tongue were simple, energetic, and picturesque; when he wrote for publication, he did his sentences out of English into Johnsonese. His letters from the Hebrides to Mrs Thrale are the original of that work of which the journey to the Hebrides is the translation; and it is amusing to compare the two versions. "When we were taken up stairs," says he in one of his letters, "a dirty fellow bounced out of the bed in which one of us was to lie." This incident was recorded in the journey as follows: "Out of one of the beds on which we were to repose, started up, at our entrance, a man black as a Cyclops from the forge." Sometimes Johnson translated aloud. "The Rehearsal," he said, very unjustly, "has not wit enough to keep it sweet," then, after a pause, "it has not vitality enough to preserve it from putrefaction."—*Edinburgh Review.*

Handel.

The celebrated Handel being once in a country church, asked the organist to permit him to play the congregation out, to which he readily consented. Handel took his seat at the organ, and began to play in such a masterly manner, as instantly to attract the attention of the people, who instead of vacating their seats as usual, remained for a considerable space of time, fixed in silent admiration. The organist began to be impatient (perhaps his wife was waiting dinner) and at length addressing the performer, told him that he could not play the people out, and advised him to reliaquish the attempt: which done, a few harsh strains in the accustomed manner operated like the reading of the riot act, by instantly dispersing the audience.

Woman.

Never shrink from a woman of strong sense. If she becomes attached to you it will be from seeing and valuing similar qualities in yourself. You may trust her, for she knows the value of your confidence; you may consult her, for she is able to advise, and does so at once with the firmness of reason and the consideration of affection. Her love will be lasting, for it will not have been lightly won; it will be strong and ardent, for weak minds are not capable of the loftier grades of the passion. If you prefer attaching yourself to a woman of feeble understanding, it must be from the fear of encountering a superior person, from the poor vanity of preferring that admiration which springs from ignorance to that which rises from appreciation.

A woman who has the beauty of feminine delicacy and grace—who has the strong sense of a woman, yet softened and refined by the influence of womanly feeling—whose passions are strong, but chastened, and directed by delicacy—whose mind is brilliant alike from its natural emanations and acquirements—whose manners have been formed by the imperceptible influence of good society, in its broad sense, yet are totally free from the consciousness and affectation of an etiquette, though it is the highest—who, though she shines and enjoys the world, finds her heart's happiness at home—is not this the noblest and the sweetest of the creatures made by God!

Self-Respect.

A well regulated mind does not regard the abusive language of a blackguard in the light of an insult, and deems it beneath his revenge. All the abominations to which the latter may give utterance will not raise him one jot above his proper level, or depress the former in the slightest degree below his sphere.

A moral, sensible, and well bred man,
Will not insult me—and no other can.

COMMISSION
And Forwarding House,

NEW-ORLEANS, LA.

GEO. W. ADAMS, late of Louisville and HENRY S. BUCKNER have connected themselves in Business under the firm of *Adams & Buckner,* for the purpose of transacting a

General Agency, Commission and Forwarding Business,

in the city of New-Orleans, with capital sufficient to render facilities, and a determination to devote strict attention to the interest of those confiding Commissions of any kind to their charge. A liberal share of patronage is solicited

New-Orleans, July, 1833.—50-2m.

MERCHANT TAILORS'
FASHIONABLE STORE.

No. 2, Cheapside, Lexington.

WILLIAMS & WILSON

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of colour and quality, suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons.

and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞Please call and examine.

☞*Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.

June 5. 1833.—48-tf

NEW GOODS FOR 1833.

JAMES G. M'KINNEY & CO.

ARE now receiving their first supply of SPRING AND SUMMER GOODS, consisting of all articles necessary for this market: Such as very superior Cloths and Cassimeres, all colours, a great variety of Goods for Summer wear for men and boys, painted Muslins, Calicoes, Ginghams, Silks, fancy Hankerchiefs, Colerain Linen of extra quality, &c. Also a general assortment of Hardware, Groceries, &c. which as usual, will be sold at a small advance to purchasers to sell again. We invite their attention.

Lexington, April 24, 1833—42-tf.

The Hygeian Vegetable Universal Medicine of the British College of Health, London.

THE very increasing demand for The *Hygeian Vegetable Medicines* of the *British College of Health,* has induced the Agent for Kentucky to obtain an ample supply, by which he will be enabled to extend its beneficial influence to many of the principal towns of this State. The high character this invaluable Medicine has acquired in nearly every State of the Union, is now firmly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience; it is therefore sufficient to say, that the Hygeian Medicine only requires to be persevered in. Innumerable are the cures it has effected in consumptions, dyspepsia, fevers, ague, indigestion, cholera, inflammations internal or external, mercurial diseases, billious and nervous affections, all diseases of the liver, yellow fever, gout, rheumatism, lumbago, chronic pains, feminine obstructions, tie-doloreux, dropsy, St. Vitus' dance, epilepsy, apoplexy, paralysis and palsy, jaundice, scarlet fever, asthma, gravel, piles, strictures, scrofula, and all diseases of the blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale, at the store of Mr. J. Tilford, or of Mr. White, Agent for Kentucky, at Mr. G. Adams' Store, Court House square, Lexington.

Price in boxes according to size, $1, $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.

Lexington, April 9th, 1833.—40-tf.

NEW AUCTION
And Commission Store.

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main street, opposite the Post-Office. F. MONTMOLLIN.

Lexington, Ky. October 31, 1832—18-tf.

HATTING BUSINESS.
JOHN STEEL

RETURNS his thanks to the public, for the very liberal encouragement he has received from them, and in order to serve his friends and customers more promptly and better, he has taken into co-partnership with him, **WILLIAM TOD,** Jr. who will take charge of our Manufactory, personally. Mr. Tod has worked in most of the Eastern Cities, and made himself thoroughly acquainted with the latest improvements of the trade in all its branches. By our close application to business and great desire to give satisfaction, we hope to merit an increased share of public patronage. The business to be continued at the old stand at the corner of Main and Main cross st. under the firm of

STEEL & TOD.

N. B. One or two Apprentices who can come well recommended, will be taken to learn the above business. S. & T.

Lexington, October, 31, 1832—18-1y.

NEW GROCERY
AND PLANK YARD

JOHN SHROCK, Las the pleasure of informing his friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New-Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese, Nails, &c. &c.

Also: A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merit a share of public favor. The attention of the public is respectfully invited.

Lexington, October 24, 1832—17-tf